

Record Book
of Barney's Prairie
Christian Church
organized July
17 - 1819. in
Hobbs County
Illinois. Near
Old Palmyra. First
called the Christian Church
near Palmyra

Sanctum man

Church Book August the
9th 1919

April the 2nd 1823 the Church
Members are 35 Males & Thirty Six
Females July the 2nd 1823 Total
103 Members

The following is a true memoran-
dum of the names of persons given
to be recorded belonging to the
Christian Church near Palmira
in St. Albans County

Church Book August the
9th A.D. 1919

April the 2nd 1823 the Church
Members are 35 Males & Thirty Six
Females July the 2nd 1823 Gold
Pg 91 The Society now contains
103 members

The following is a true memoran-
dum of the names of persons given
to me to be recorded belonging to the
Christian Church near palmira
in Shabash County

July the 17th A.D. 1919
The Church met to choose and elect
and to transact business of the Church
The Members present seem to desire
a Fellowship and wish to have and Glorify
appointed— after the Members pres-
ent consulted each other the majority
was in favour of Seth Gard being appo-
inted. Elders J. J. Wood, Deacon and
James George Clark

Saturday Dec the 4th 1919
Where as the Church being dissatisfied
with Samuel Fettinger on account of
some ungodly conduct and suffering to
and labouring with him in a gossiping
manner and Chase repeatedly neglect-
ing to attend to make satisfaction the
Members present unanimously agreed to
set him aside and let him be counted
them as an Heathen Man and a
Publican

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and to transact business of the Church
the members present seem to desire
a fellowship and wish to have and elect
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ent consulted each other the majority
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inted - Elders J. J. Wood, Deacon and
James Gordyce Clark

Saturday Dec the 4 1919

Where as the Church being dissatisfied
with Samuel Fettinger on account of
some ungodly conduct and suffering lo-
and labouring with him in a gospel
manner and Chuse repeatedly neglect-
ing to attend to make satisfaction the
members present unanimously agreed to
set him aside and let him be unto
them as an Heathen Man and a
Publican

Nov 19th 1920

The Church met and there being no
business out of order Breasting was open-
ed by brother James Pool and Charles
W. W. W. joined the Church and
received the right hand of Fellowship

Jan 18th The Church met and
Wesley Aldrich came for work
and joined the Church and received
the right hand of Fellowship

June 15th 1921 The Church met
According to a special appoint-
ment for the purpose of settling
dispute wherein sister pinkey was
accused of telling an untruth and she
was unwilling to make any settling

The Church could not settle her
and thought it best to with-
draw her and she was set aside

Dec 9th 1921

The Church met and a door
being opened for the reception of one
member there ^{was} three came forward and
received the right hand of Fellowship of
Simeon Greathouse Mrs Egan and Betty
Cook

Then the Members present thought
it good to take in to consideration the
un-governable conduct of Brother Joseph
Preston and being of one mind that he
continued to dishonor the cause of Res-
ignation they after bearing long with him
and seeing no fruit meet for re-pentance
thought best to withdraw from him the
right hand of Fellowship

Feb 9th 1922

The Church met and a door
being opened for the reception of members
the following members were joined to the
Church and received the right hand of Fellowship
Ship from Thaddeus Leary Putnam and
Samuel Hoar King

Names of Males		
Elad Preston	Exco-muni	1
Seth Goudt		+ 2
Jos Woods. Deceast		3
Wm Pool	Commenced	4
Jos Pool.		5
Jan Kem.		6
Thos Thompson.		7
Sam Gittinger	Exco-muni	8
Jairus Fordyce.		9
Chas W W Hair.	Commenced by letter	10
John C W Hair.		11
Wm French.		12
Peter Kem.		13
James Magers.	Deceist	14
Job Pihly.	Deceist	15
John And Excom		16
James Parkinson.		17
Georg S S Vincens	Excom	18
Abraham Hendrick.	Excom	19
Georg Luthlana.		20
Monclays Cezar	X X	21

Names of Males

Wm. Porter Deced	22
John Under Excom ^{again}	28
George Under Excom ^{again}	24
Daniel Greathouse. Dec ^d	25
Enoch Greathouse. Deced	26
Eber Putnam. x	27
David Sanford Excom	28
Franklin Gere. x	29
Isaac Greathouse. x	30
John Shadle.	31
Lemuel Hawkins Excom	32
Jo. Babcock Dec ^d	33
Wm. Ramsey. x	34
Alin Jackman. x	35
Edward Jackman. x	36
Henry Shadle.	37
John Ballard Excom	38
Mr. Turner Dec ^d	39
John Anderson. x	40
Clark Warden. x	41
Amos Richardson. x	42

Names of Members

Thos. McClure +	4 3
Daniel Carpenter +	4 4
Wm. Ingraham +	4 5
Walter Garner Excom	4 6
John M. Gregor Excom	4 7
Wm. Johnson +	4 7
Joseph A. Carpenter. Excom	4 9
Daniel Hazleton +	5 0
Alexander L. Storer. Excom	5 1
Philo Ingraham. +	5 2
Geo. Keen. Excommunicated	5 3
John Shadle.	5 4
Paul Putnam. Excom	5 5
Theron Taylor. deist	5 6
Samuel Putnam	5 7
Christopher Exist. Excom	5 7
Thos. Chrismar	5 9 5 9

George X Oncom

Oct 10th 1829

~~George X Oncom~~ ~~Wm. Johnson~~
 came of friends and find the next
 band of yellow shot and joined the
 Church

James of Males
William Osborn Deceased 60

William Buckhanon X X X 61

✓ Joseph Shadle 62

Jonathan G. Gasse 63

May 14th 1852 David Daily died 64

Luther Arket 65

William Wilson received by letter 66

Isaac Harris Deceased 67

William Weber 68

Noah Anderson 69

June the 12 1836 Received members
into the Church

Dennis Keen 70

John Keen 71

of Names of Female

Lois Higgins Commenced

Low. Higgins commences
Mary Higgins. gone to the theatre

Vastig, Gladrich. X X 3 Dec 18

Patience Wisely Exam 4

Agave, but name + 5

Per Cilly & Wood. Baxter

Cynthia Chaffey. now ^{Gardner}
~~Butcher~~

Rebecca Courter. + Will^d Seckman

Charles Beirney & Bullard &

Elizabeth Magar. 10

Hannah Claypole. X 11

Patience Brian. died July 2 25-1855

Janey And. Excomuni, 3

Helmutite Jordan. Born 14

Catherine Letherland. 15

Sanger X Oram. X 16

Fancy Chaffey ^{no 1} Putnam 17

Polly X Omen. X

Helly Book Excomd &

Leah Putnam.	21
Katharine Shucell.	22
Mary Pratter. x	23
Anna Meyer Excom	24
Sarah Phipps Commended	25
Mary Babcock. Commended	26
Abigail Preston. excommu	27
Mary Gere. x x x	28
Leah Woods. died March	29
Susan Fordyce. + x x	30
Lidia McWhittier + x x	31
Hannah Pool Deca	32
Charlotte McSaw Deca	33
Angeline Pool.	34
Mary Burn +	35
Erivilla Ingresham +	36
Lyne Compton. decess	37
Demima Green. died	38
Cynthia Couch Deca	39
Mary Hession. Dead	40
Demmis Taylor.	41

Names of Females

Patsy Dale. deceased	42
Olive Chaffey. Deceased	43
Phamer Bruckick Commended	44
Mary Ewart +	45
Mrs Brooks. Deceist	46
Deborah French +	47
Sarah Richardson +	48
Mrs Wardon Commended	49
Mary White. +	50
Priscilla Oman. X X	51
Mrs Anderson	52
Rachael Bratten.	53
Mary Barney. + died	54
Manda Ingriff ^{now} Mr. Piley	55
Elizabeth Anderson X	56
Mary Shoolle. ^{no} Buckhanon _{deceist}	57
Dianne Holms Excom	58
Mrs Johnson X	59
Mrs Demere Comma	60
Mrs. Tome. Dead	61
Rebecca White ^{non} ingrath	62
Dolly Heathcote. X X	63

Katharine Phiseman

44

Lidea M. Grigor

45

Katharine M. Grigor Died Oct 1840 46

October 11th 1829

a door being open for the reception
of members Sarah Parmenter came
forward and joined the Right Hand
of fellowships

March 9th 1822 the Church met and a door
being opened for the reception of members
the following persons came forward and
to the Right Hand Experience and the Right
Hand of Fellowship viz Mr Shadell

Mary Bratten Anne Magar & Mr
Phipps — April 20th the Church
met and a door being opened for the
reception of member Joseph Babcock
came forward and to the Right Hand of
Fellowship — May 11th Church
met and no business transacted of
consequence — June 7th the Church
met and after some talk they broke
up without any business being transac-
ted — July 13th the Church met
and the Lord visited his little flock
and we had a very glorious meeting
and a very happy season

Feb 12th 1825th Came forward Fearwan
Dale and Patty his wife and confessed that
they had brought a stain on the cause of
Christ and their difficulties in a
 Gospel line was thus settled —

April 9th the Church met and a ques-
tion being proposed who should be app-
ointed to deal with those who had openly
fornicated and it was agreed that
labour should devolve upon the Dea-
cons — July 9th 1825 The Church
met and after consulting they unani-
mously agreed that the Elder should
be moderator on every case he should
be absent one of the Deacons should
act as moderator — on Sunday
the eleventh day of June A.D. 1826
a door was opened for the reception of
Members and Dolly Great house joined
by presenting ^{her} letter from another Church
and did receive the right hand of
fellowship

August the 21-1826

The Church Met and Franklin Good being
accused of wanting to fight with Gervase
Hedgerton and not willing to make the
acknowledge Breasts the Church requested
he was de lauded under censure until the
next Church Meeting —

Sep 9th 1826 The Church Met
and the Charge against Franklin
Good being Coled he confessed that he
had done wrong and was sorry that
he had hurt the feelings of the Church
and would try to do better and
a vote being taken he was acquitted
and restored to Fellowship —

Charges by Enoch Greatbourn again
1st that the said lot
2^d that said Gard told him that he the
said Enoch had joined a lying
party in electioneering
3^d the charge against Seth Gard
brought by Enoch Greatbourn for casting
lot was rejected and voted out by the
Church - by - the second charge being
capellid, the church also voted it out by the
Church as not being a censurable crime
Charges brought against Seth Gard
by James Parkinson -

1st Charge that Seth Gard threatened
to make so Parkinson pay for three
years boarding which said Parkinson
had all ready paid so Parkinson did
not settle with Roswell -
2^d the debt which was to be settled with
said Brent arose from a contract made
by said Gard which contract the said
Gard denied having ever made -

Charges by Enoch Greadthous again
1st That the said lots
2nd That said Gard told him that he the
said Enoch had joined a lying
party in electioneering
3rd The charge against Seth Gard
brought by Enoch Greadthous for casting
lot was rejected and voted out by the
Church - by - the second charge being
cancelled the church also voted out by the
Church as that being a censurable crime
Charges brought against Seth Gard
by James Parkinson -
1st Charge that Seth Gard threatened
to make so Parkinson pay for three
years boarding which said Parkinson
had all ready paid so Parkinson did
not settle with Roswell
2nd The debt which was to be settled with
said Brent arose from a contract made
by said Gard which contract the said
Gard denied having ever made

The above charges brought against
the church by James Parkinson being
considered it was proposed by sd Parkinson
that the church should pay to Mary Jones
his wife one third of what said Parkinson
had to pay Roswell Brines and the
church agreed that that sum should
be fifteen Dollars which sum the
church agreed to pay and the sd
James Parkinson was thus discharged from
further censure — — —

Saturday Feb 9

Where as the church being dissatisfied
with Christopher Ennist on account of some
poor conduct and suffering long and labor-
ing with him in a Gospel manner and
neglecting to attend to make satisfaction the
members present Unanimously agreed to
set him aside and let him be unto
as an Heathen man and a publican
~~August 18th the church~~

The above charges brought against
the said John by James Parkinson being
considered it was proposed by sd Parkinson
that said John should pay to Mary John
his wife one third of what said Parkinson
had to pay Roswell Brins and the
Church agreed that that sum should
be fifteen Dollars which sum the sd
John agreed to pay and the sd Seth
John was thus discharged from
further censure —

Thursday Feb 9th 1844
Where as the Church being dissatisfied with
Christopher Ernst on account of some un-
good conduct and suffering long and labour-
ing with him in a Gospel manner and he
neglecting to attend to make satisfaction the
members present Unanimously agreed to
set him aside and let him be unto them
as an Heathen man and a publican

August 18th 1844

March 11th 1828

at Fair View as

Brother John Bolard requested the Church
to with draw their fellowship and the Church
granted him his request the members present
unanimously agreed to set him aside

March 9th 1828

Where as Brother Dr. Coarter informed the
Church that he had some talk with Brother
Haskins and Brother Haskins also requested
the Church to with draw their fellowship as
he did not consider him self fit to remain
in the Church the Church granted him his
request and the members present unanim-
ously agreed to set him aside

June 14th 1828

Where as Brother Alexander
Hearner was requested to tend meetings
and neglected to attend and the Church
being dissatisfied they have
proposed to excommunicate him from the
Church the case of Brother Hendrick
was mentioned after inquiring in to the affair the
Church cleared him from further censure
this 14 day of June 1828

When on this 14 day of June 1824 sister
Mary Babcock came forward to the Church
and requested a letter of dismission and being
examined and found in fellowship the Church
unanimously agreed to grant her request

October 10th 1829

The Church met and after worship
proceeded to enquire into the situation
of several members and agreed to be more
diligent in endeavouring to restore
fellowship in the Church. and a door
being opened for the reception of members
the following persons came forward
(Sisters Catherine Mc Grigor & Lydia Mc Grigor)
and recd. the right hand of fellowship

~~October 10th 1829~~
When as Brother Joseph Carpenter
requested the Church to withdraw
their fellowship and the Church
being dissatisfied with his conduct
the members present unanimously
agreed to cut him out of fellowship.

December the 12 1829
The Church met to arrange Business
Which was out of order then Brother
Courtney moved that Ezra Keen
Should be Laboured with and Cited
to the next Church Meeting and
So it was moved and seconded and Agreed
By the Church that William Christman
Should go and Labour and Cite Ezra Keen
to the next Church Meeting and So he went
It was also moved that Persilla Omen
Mary Omen and Theron Talar should
Be Laboured with and Cited to the
Next Church Meeting and it was moved
and seconded and agreed that Brother
Henry Shadle should go and Labor and
Cite those Sisters and Brother and So he
stated he went and done so and again it
was moved and agreed By the Church that George
Letherland Should be Labored with and
Cited to the next Church Meeting and it
was moved and agreed that Brother John
Shadle Should Labor with ~~with~~

December the 12 1829
The Church met to arrange Business
Which was out of order then Brother
Carter moved that Cyra Keen
Should be Laboured with and Cited
to the next Church Meeting and
So it was moved and seconded and Agreed
By the Church that William Christman
Should go and Labour and Cite Cyra Keen
to the next Church Meeting and So he went
It was also moved that Persilla Owen
Mary Owen and Theron Talar should
Be Laboured with and Cited to the
Next Church Meeting and it was moved
and seconded and agreed that Brother
Henry Shadle should go and Labour and
Cite those Sisters and Brother and So he
stated he went and done so and again it
was moved and agreed By the Church that George
Letherland Should be Labored with and
Cited to the next Church Meeting and it
was moved and agreed that Brother John
Shadle Should Labour with ~~with~~

Brother Letherland and cite him to the
next Church meeting and so he stated he
did so it was all so word that Betty
Miller should be Labeled withal and cited
to the next Church meeting Brother
John Shadle stated he did Labor with
him and cite him and this is about the month
that was done at Church meeting December
the 12 1829 betwixt that and the next
Church meeting following

January the 31 1830

The Church met to try the cases betwixt
them and there Brother and Sisters
which were cited to that Church January
the 31 1830 the first case is Brother Grey
Keen Brother Grey Keen was Absent at that
Meeting But Brother Chrisman was there who
Labeled with him and stated to the Church
what Grey Keen stated to him that he
was very sorry and much hurt and wounded
for the crime he had done and stated also
to Brother Chrisman that he was not fit to
be Song to the Church with Brother

Business
then Brother
Keen
I cited
my ant
id agreed
Chrisman
Jey Keen
So he went
ella Omen
should
to the
as moved
Brother
Labor and
So he
again it
that George
the and
and it
ther Jan

Brother Letherland and cite him to the
next Church meeting and so he stated he
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to the next Church meeting Brother
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him and cite him and this is about the month
that was done at Church meeting December
the 12 1829 betwixt that and the next
Church meeting following
January the 31 1830
The Church met to try the cases betwixt
them and there Brother and Sisters
which were cited to that Church January
the 31 1830 the first case is Brother Jey
Keen Brother Jey Keen was absent at that
meeting But Brother Chrisman was there who
Labored with him and stated to the Church
what Jey Keen stated to him that he
was very sorry and much hurt and wounded
for the crime he had done and stated also
to Brother Chrisman that he was not fit to
be Song to the Church with Brother

Christman Stated to Church the Church Council
voted the matter to there best views, ^{and} judgment
and all agreed to say it over to the next
Church meeting and to labor with him
to see if ther coul not incenre be produ
ed to restore there Brother grey keen
the next or Second was prissila oman
sister Owen was Absent Brother
~~Henry~~ Henry Shadle was present and
he stated to the Church that he met
and laberd with hir and cited hir to
the Church Brother Henry Stated that
Prissila oman said she had no religion
and that she said she did not no that
she could get any Religion and she
said she could not come to Meeting
on account of the Bad wether But
if Church would wait with hir till
the weter got good she would come and
tell the Church what she got made
at at campmeeting and so the
Church concluded to wait on hir
for a Season and labor with hir.

Brother Henry Shadle Sabour with Mary
Cullen and cited her to the Church Meeting
Also she was absent Brother Henry Stated
to the Church that she said she would be
glad to go to meeting But on account of
her children she could not make it
convenient But when the matter got
better she would try and come and the
Church agreed to Bear with her
Brother Henry Shadle Sabour and cited
Theren Talar to this Church Meeting also
Brother Talar was present and he stated
to the Church that he had not Bin so
Diligent as he ought to of bin But
that he would try and do better and
that he wished to Belong to the Church
Still Brother John Shadle Stated that
he Saboured and cited Betty Miller to the
Church But she was absent Brother John
Shadle Stated to the Church what she told
him that she would like to have religion
and Belong to the Church But that the
Church mite do with her as they plest

The Church considered the matter and agreed
to say the least over to another Church meeting
and Labor with him to see if they could
not restore him and there was a Brother
appointed for that Purpose Brother John
Shadle Senior Labored with George
Letherland and cited him to the Church
Brother George Letherland was present
Brother George Letherland stated to the
Church that he was at the horserace
and that he had some business there
to see a couple of men which he expected
would be there which said some distance
of Brother Letherland stated he stayed
and looked at the horses running and
stated also to the Church that he did
not see that there was any harm in
being at horseraces the Brethren tried to
show him the ill consequence of being at
horseraces he replied he did not feel the
power of religion as ^{he} once did Brother
Letherland said he was willing that the
Brethren should Labor with him to show
the evil of being at horseraces and so they agreed
to bear with him awhile.

The Church considered the matter and agreed
to say the least over to another Church meeting
and labor with him to see if they could
not restore him and there was a Brother
appointed for that Business Brother John
Shadle Senior Sailed with George
Letherland and cited him to the Church
Brother George Letherland was present
Brother George Letherland stated to the
Church that he was at the horseraces
and that he had some business there
to see a couple of men which he expected
would be there which said some distance
of Brother Letherland stated he stayed
and looked at the horses running and
stated also to the Church that he did
not see that there was any harm in
being at horseraces the Brethren tried to
show him the ill consequences of being at
horseraces he acknowledged he did not feel the
power of religion as ^{he} once did Brother
Letherland said he was willing that the
Brethren should labor with him to show
the evil of being at horseraces and so they agreed
to bear with him a while.

February the 13 1830
the Church met to try to settle Bismarck
the first case was pray Keen pray Keen
was there and stated to the Church that
he wished to be turned out of the Church
But the Church considered they was
the best judges of this matter and
they did excommunication him
the next was prisila annen she was
present she stated to the Church that
she was sorry and confess she had
not done right and said she would
try to do better and the Church agreed
to be with him fully one was
present at that meeting and she was
tenderly to the Church she wished to
do better and the Church was satisfied
March the 13 1830 the Church met
again the first is pray Keen case the
Church though they had done all they
could for to restore Brother Keen
and the Church though it would not
be profitable to hold pray Keen
any longer and so they withdrew
from him

April the 10 1830

The Church met to arange Bismess
the first thing was betty millers case
She was not there and that was the
third time she was Soked after and
Cited to the Church meeting and So
the Church thought Best to Excommunicate
her

Names of Females	44
Olive Chaffe now Thayer	47
Alley vanzer Encom	48
Rebecca Harde shell	49
Mahala Suttney	50
Mary M ^c Bride X	51
Marion Brience	52
Diantha Letherland	53
Sarah Couch Encomund	54
Scinthy Couch Encom	55
Eunice Daity Brown	56
Elmarine Daily	57
Mrs Burgood deceased	58
Eunice Couch En X	59
Mary Stearman X	60
Olive X Wilson X received by Sister	61
Hebean Preston D ^o	62
June Barnes	
Sarah Carter X	63
Mahala	64
Almira Patterman	65

Elmarine Daily

Miss Burgoon deceased

Eunice Coritch

Mary Stearman *

Olive Wilson received

Hebean Preston

~~June Barnes~~

Sarah Carter *

Almira Patterin

Names of females

Elizabeth Brablen 67

~~Permele Miller~~ 68

~~Receivd By emers~~ 69

~~Jane gratehouse~~

June the 12 1836 Received By
Emerson

Margaret Keen 70

Fanny Hazelton 71

Mary Pool 72

Fulgar Pool 73

Rmity Higgins 74

Hannah Anderson 75

Robert Bell Dec Aug 1837

Names of females

Elizabeth Brablen 67

~~Permelle Heimer~~ 68

By emers ~~Permelle Heimer~~ Rec'd By emers 69

Jane

~~gratehouse~~

June the 12 1836 Received By

Emerson

Margaret Keen 70

Anna Hazelton 71

Mary Pool 72

Fulgar Pool 73

Rmity Higgins 74

Hannah Anderson 75

Robert Bell Dec Aug 1837

Proceedings of the Church of Christ in Barry Prairie 1836.

June 12 The following persons were received
into the Congregation viz.
Recd by confession in immersion

Noah Anderson Recd 1

Easton Greathouse Recd 2

Gerris Keen - F. Dier 3

Jane Greathouse Clark 4

Margaret Keen - 5

Anna Hazleton Excom 6

Mary. J. Pool Griffith 7

Sulia. Ann. Pool Recd Oct 1/840 8

Aminta Higgins 9

Hannah Anderson 10

Recd again by being reclaimed

Ira Keen 11

Recd also by confession in immersion

Old Rebecca Jordan Recd 12

August 2 the following Persons were rec^d
 by Confession in immersion viz 1836

- | | |
|------------------------------|----|
| Sarah Harney | 13 |
| Elizabeth McMillin Nov 1841 | 14 |
| Sarah X Pireley Gould | 15 |
| Abigail Herdston Nov 1841 | 16 |
| Mary Couch | 17 |
| James Ballard Dec | 18 |
| Lois X White Master Dec 1841 | 19 |
| Pemelia Warner Belton | 20 |
| Caroline Warner | 21 |
| Mary Madle | 22 |
| Erzilda Smith | 23 |

- Sept 6th Rec^d by Confession in immersion
- | | |
|----------------|----|
| Sarah McMillin | 24 |
| Mary McMillin | 25 |
- Sept 18th Rec^d from another church on verbal Testimony
- | | |
|----------------|----|
| Calista Martin | 26 |
|----------------|----|

Sept 18th Considered the case of Abigail Preston
 agreed that she is no more of us having
 gone to the Methodist

Will also the following persons
we are now having joined the
members viz John Oman
Nancy Oman
Sarah Cowter
Cesar McCray joined the Methodist

Wm and Olive Wilson applied for letters
Agreed to give them letters of recommendation

George Littleland having been censured
for some unchristian conduct upon confession
his fault was restored May 29. 1837

George Oman ^{son} and Polly Oman
were separated from the Church for not
attending with nor being subject to the Church
G. Lard's day May 21 1837

August 6th 1837

Recd the following persons into the
congregation by Confession in
immersion

J. O. Griffith died

Elenor - - - Keen

Elenor - - - Smith

Rebecca - - - Chaffee

Eliza - - - Symco

August 27. 1837 Recd in to the Congregation
Mary M Gowen by Confession in
immersion

September 10. 1837 Recd in to the Congregation

by Confession in immersion

Elisabeth Smith

Nov 9/1837 Samuel Shadle and

Nancy Shudashett were Recd

in to the Congregation by Confession in immersion

April 20. Catherine Bolton ^{see on next} ~~was~~

by letter

Jan 9. 1839 Elder William Coover Died

Jan 29. 1839 Elder Rodam Penner was Recd
into the Congregation

Moreh³¹. 1839 The Standing of Abraham
Henchyfe was considered by the Church
And he was separated from us by unan-
imous Vote. for his long Absence
from us And Jonathan Case
for the same
And also Abby Wansley for her
Unchristian Conduct of having em-
~~their ~~being~~ ~~married~~ illegitimately~~

July 21 1839 The Standing of
Ann Oman the wife of Jacob
Oman was considered by the
Congregation and she was separated
from us by a unanimous Vote
for not attending Meeting.

August 18th 1839 The following persons came
forward and was received in to the Congre-
gation. by Confession in immersion viz
Saml. Gilkey } Lucinda Benner
Harrison Higgins } S. Lane McFarlane
Dow Babcock } Eliza Babcock

Sept 29. 1839 Elder Joseph Ballard
was received into the Congregation

November 5. 1839. Whereas
Brother Geo Litherland having instituted
a suit in Law against Bro Luther Orcutt
he has now confessed the wrong and
agreed to pay half of the cost of
said suit Bro Orcutt also Confessed
he was wrong.

Sabbath Day October 13th 1839

Elizabeth Fowler & Margaret Wright
were received into the Congregation
by Confession in immersion

Jan 12 1840 The case of Walter Stark
came before the Congregation by his
own request Agreed that he be no longer
one of us having gone to the
Methodist

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was received into the Congregation

November 5. 1839. Whereas
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a suit in Law against Bro Luther Orcutt
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said suit Bro Orcutt also Confessed
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Lords Day October 13th 1839

Elizabeth Fowler & Margaret Wright
were received into the Congregation
by Confession in immersion

Jan 12 1840 The case of Walter Starkey
came before the Congregation by his
own request Agreed that he be no longer
one of us having gone to the
Methodist

Jan 12 1840 Sarah Gould
Applied for a Certificate of her
standing signed that her standing
was good when she removed from us
and she have a Certificate of the same

April 2^d 1840
Emma Lisa Ridgely
Luther M. Millin and
Margaret his wife were
received into the congregation
by confession in immersion

May 24th 1840
The cases of P. Mathew Luther and
Elmire Couch were taken up and
investigated and for neglect of attending
with the brethren were expelled

June 7th 1840
Relief Hazleton came forward and
was received into the congregation
by letter And also.

Widow White came forward asking

for membership and Brother Chrisman
informed us of a difficulty existing
between said Widow White and himself
and both agreed to submit it to the
congregation for decision.

Accordingly said Widow White was
received into the congregation

June 14. 1840 Dr. Dewey was received into
the congregation by letter. also -
Almond French received into the
congregation by confession in immersion

June 21 1840 The following persons were received
into the congregation by confession in
immersion viz

Seymour Griffith & Phebe his wife

John Buchanan

Joseph Wood Jr.

John Wood

Elizabeth Wood

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between said Widow White and himself
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June 14. 1840 Dr. Dewey was received into
the congregation by letter. also -
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congregation by confession in immersion

June 21 1840 The following persons were received
into the congregation by confession in
immersion viz

Seymour Griffith & Phebe his wife

John Buchanan

Joseph Wood Jr.

John Wood

Elizabeth Wood

August 19 1840

Daniel Sanford was received into
the Congregation by Confession in
Immersion

Aug 9. 1840 Mr Deceys Case was
considered and agreed by the Congregation
that he be Expelled for his hypocrit-
ical Conduct

And also Eliza Since for neglect
of Meetings and other unchristian
Conduct Expelled

Daniel Putnam Case Taken up
and agreed that he be Expelled
for his neglect and inattention
to religious things

Eliza Mayors Came forward
and was received into the
Congregation by Confession in
immersion

August 16. 1840.

Malinda Parmeter & Delila
were received into the Congregation
by Confession in immersion

August 16. 17. 18th 1840

The following persons came forward
and were received into the congregation
by confession in immersion viz

Wm Brown ¹⁸⁶⁸ died July 1

Hiram Couch

Mathew Litterland

John H. Standish

David Preston

Ebenezer Couch

Horace Woodward

Joshua Wood

Gilbert Slover

By letter - - -

John Tuttle

Olive Courter

Mary Buchanan

Barbary Dale

Jane Wood Dec 1840

By letter

Lydia M. Millin

Minerva Tuttle

November 1st 1840

Brother James Bellard was
Chosen Deacon by the Congregation

November 15th 1840

The following persons were
immersed viz

Catherine Jordan | Esther Standish
Charlotte Keen | Jane Andrus
Dec^d X Sookry | Nancy McLean
And were received into the Congregation

December 13th 1841

Catherine Wood

Was rec^d into the Congregation by Confession
in immersion

April 21. 1841

Joseph Gard
was received in to the Congregation
by Confession in immersion

May 2^d 1841

Mary Hasleton
was rec^d P in to the Congregation
by Confession in immersion

June 27 1841

William Spouler was received
in to the Congregation by Confession
in immersion

August 30th 1841 by confession in immersion

The following persons came forward and
was received into the Congregation viz

Males

Jonathan Cheppie
John Litherland
Simon Pool
Elijah Wallau
John Stone
John Higgins
Alan Leekman

Females

Elizabeth Lewis
Lewis Mrs
Ann. Liddle
Mariah Courter
Susan Preston
Catherine Goodheart
Clarissa Waterman
Adaline Travis
Elizabeth French
by recommendation

Sept 27 1841

The following persons came
forward and united with the
Congregation by confession in immersion

Males

Aaron Ramsey
James Thompson
Alan Ramsey
by recommendation

Females

Old Mrs Ramsey
by recommendation

December 5th 1841
Michael Osborn was received into
the Congregation by Confession in
immersion

December 12th 1841
Nancy Thompson was received into
the Congregation by Confession in
immersion

December 20th 1841
Elizabeth Beck was received
in to the Congregation from the
Baptist Church by letter of Commendation

Dec 22nd 1841
Mary Griffith or Smith was
received in to the Congregation
by Confession in immersion

Dec 12th A Charge of having
an Placitate their was brought
against Elizabeth Fowler,
And upon promise of reformation
she was restored to fellowship

December 5th 1841

Michael Osborn was received into
the Congregation by Confession in
immersion

December 12th 1841

Nancy Thompson was received into
the Congregation by Confession in
immersion

December 20th 1841

Elizabeth Beek was received
in to the Congregation from the
Baptist Church by letter of Commendation

Dec 22nd 1841

Mary Griffith or Smith was
received in to the Congregation
by Confession in immersion

Dec 12th A Charge of having
an Illicitate Merit was brought
against Elizabeth Fowler
And upon promise of reformation
she was restored to fellowship

Dec^r 20th 1841

Elizabeth Beck
was received by letter of
Commendation from the regular
Baptist Church at New Albany
Indiana -- This is recorded on the pre-
mer page, done here by mistake

Received
31st George Johnson was into
the Church by Confession and
Immersion Dec^r 20th 1842

Jan 1842 Nancy Thompson was rec^d into the
Congregation by Confession and
immersion

Jan. Fena Johnson and Sarah Antis
was rec^d into the Congregation by
recommendation

Feb. Margaret Leek was rec^d into the
Congregation by Confession and
immersion

Mar 20 Robert Leek and Nancy
Johnson were rec^d into the Congre-
gation by Confession and immersion

Feb Margaret Allen ^{Ling Selby's step Daughter} was rec'd
in to the Congregation having been
immersed while in the Methodist Church

March 27 John Tuttle and Minerva his
wife were excommunicated being found
Guilty of falsehoods and other unchristian
behaviour

April 17 ^{By confession & immersion} William Bridgely and Cord Couch
and Relief McGeiger were received in
the Congregation by recommendation

May 1st
Jane Andrew Excommunicated
for unlawful intercourse with
a young man

May 29 Mrs Gardner was received
into the Congregation by Confession &
Immersion Also Wm Johnson was
rec'd in to the Congregation by Confessing
his former unchristian conduct

And Andrew Smith and
Sophia Hazleton were both received into
the Congregation by Confession & Immersion

July 3 Sunday Selvy was received into the
Congregation by Confession &
Immersion

And also the Widow White came
forward in justification of her
Cause with Sister Gilkey the said
Widow White having charged Sister
Gilkey with pilfering her yarn which
which Sister Gilkey had in her hands
for leaving after investigating the
matter according to the Gospel it
was found that Sister Gilkey was
not Guilty. the said the
Widow White was called upon
to make Satisfaction to Sister
Gilkey which she refused to do
the Congregation then withdrew
and their fellowship from her
her language and Conduct being
such at the time as satisfied
the brethren of her wickedness

And ~~Andrew~~ ^{Joseph} ~~Hastings~~ ^{and}
Sophia ~~Hastings~~ ^{Hastings} were both ~~received~~ ^{received} into
the Congregation by Confession & Immersion
July 3 ~~Concord~~ Selby was received into the
Congregation by Confession &
Immersion

And also the Widow White came
forward in justification of her
Case with Sister Gilkey the said
Widow White having charged Sister
Gilkey with pilfering her yarn which
which Sister Gilkey had in her hands
for leaving after investigating the
matter according to the Gospel it
was found that Sister Gilkey was
not Guilty. The said
Widow White was called upon
to make Satisfaction to Sister
Gilkey which she refused to do
The Congregation then withdrew
and their fellowship from her
her language and Conduct being
such at the time as satisfied
the brethren of her wickedness

July 12 The following persons came
forward and were received into the
congregation by Confession and immersion
Elijah Warner Decr Dec 11th
1853

Fernina Warner
Missouri Ann Carsey

August 8 The following persons came forward and
were received into the congregation by confession
and immersion viz

John Antes

Polly Banks

Eliza Greathouse

And John Shadle to the Elders Office

James Ballard David Preston to the Deacon
Office were set apart by fasting and prayer
and laying on of hands

Oct 10. Deborah Paine was received
into the congregation by Confession and
immersion dismissed by letter May 28 1854

Oct 1842 John Luman was received into
the congregation by confession and immersion

July 12 The following persons came
forward and were received into the
congregation by Confession & immersion
Elijah Warner dec'd Feb 11th
1853

Fernina Warner
Missouri Ann Carsey

August 8 The following persons came forward and
were received into the congregation by confession
and immersion viz

John Antes

Polly Banks

Eliza Greathouse

And John Shadle to the Elders office

James Ballard David Preston to the Deacon
Office were set apart by fasting & prayer

And laying on of hands

Oct 10. Deborah Dain was received
into the congregation by Confession and
immersion / dismissed by letter May 28 1854

Oct 1842 John Luman was received into
the congregation by confession and immersion

1843 Jan 22 John Litherland. And Luther M
Millin were both Excommunicated for neglecting
to attend Meeting and other Unchristian
Conduct

Feb 15 The following persons Agreed to Share Good
* to Bro Trimble for the proportion which will be due
him at the end of the year \$40.00
viz

James Ballance
David Preston
John Shadle Sr
George Litherland son
Jas Green - - -

James Pool

March 5 The Case of Batista Martin
was reported to the Congregation and
He was Expelled for his inattention
to Meeting his request to have his name
taken from the Church Book and
Other Unchristian Conduct
Clo

Seymour Griffitt Expelled for
leaving his family and the Congregation
in disorder

March 26 Minerva Spiller was received
in to the congregation by confession of
her past unfaithfulness

May 26 Sarah Preston & Jane Wallan
were rec'd in to the congregation by

Confession and Immersion
June 4th Minerva Spiller rec'd in to the congregation
by Confession & Immersion

June 18 Polly Hazleton and Mariah
Greathouse were rec'd in to the congregation
by Confession and immersion

July 9th Brother John Hendish was set apart
to the work of Preaching the word by
fasting Prayer & laying on of hands

16th Hiram Wallan was rec'd in to the
congregation by Confession & immersion

Sept 17 Ransom Higgins was Expelled for
Refusing to Comply with Gospel
Requirements

Oct 8th Nicholas Haston was rec^d
into the Congregation by confession and
immersion
Nov 26 Jordan Dyer was rec^d in to the
Congregation by confession and immersion

1843
Du Mariah and Sarah Antes
was received in to the Congregation
by confession and immersion

1844
April Alfred Antes was rec^d in to the
Congregation by confession and immersion

July 28 Symes Griffith was restored
to the Fellowship of the Congregation

Sept 1
1844 Brother Joseph Wood was chosen
by the Congregation as Deacon in place
of Bro D. Preston

1845
April 27 Obed Wood & Abner his wife
were received in to the Congregation
by confession and immersion
and also Bayle Lackman do

June 29 Nancy Goodheart was received
to the congregation by confession and
immersion

Aug 17 Jeremiah Wood was received into the
congregation by confession and immersion

June 1st 1850

Proceedings of a Meeting
held at Barney's Tavern by
the Church of Christ; it was
agreed that Allen P Jackman
and Robert H. Leek to fill the office
of Deacons in connexion with Brother
James Pol, also that brother William
Cortez be liberated to use his
talents by exhortation or preaching

June the 1st 1850

At a meeting held at the M^r
Meeting house in Barney's Prairie
the following persons came
forward to join the Church and
Received the right hand of Fellowship

Names of Males

Samuel Hazetton

Ira Seetherland

William Courter x all names

Jackson Osborn

Samuel McIntosh x

Franklin Anderson

John Smith x

Levi Shadle

Wiram Quick

July 7th joined by the right hand of fellow

Cornelius Vanderhoof x

July 16th & F Newman x

August 12th By immersion

Richard Jackman x

Nov 24 1850 Received By letter Cornelius Hides

males

marked with ~~ax~~ are attached to the church
at Brother Jackmans

June the 1st 1850

Names of Females

- 1 Mary Smith
- 2 Elizabeth Leithland
- 3 Hester Leithland
- 4 Harriet Amanda Cortes
- 5 Rebecca Anders
- 6 Lucinda Filkey
- 7 Patience B. Taylor
- 8 Abigail Dixley
- 9 Mary A Shadle
- 10 Liza Smith
- 11 Sarah Jane Armstrong
- 12 Lucinda Ballard
- 13 Saphrona J Goodhart
- 14 Mary Leithland
- 15 Mary Filkey

June the 11th

16 Sarah Ann Cusick

X Sarah Jackman

X Ann Jackman

X Susan Jackman

~~June the 11th~~

June the 13th 1854 joined by the right hand of fellowship

17 Eleanor McIntosh

18 Leah Litherland

19 Rufina Woods

July 7th By the right hand of fellowship

20 Katharine Dyer

21 Nancy Thompson

22 Katharine Smith

x Mary Cusick

July 14th 23 Anna Snider

24 Susan Vanderhoof

x Sarah Jane Jackman

x Elizabeth Jackman

25 Lydia Ann Andrew

all names marked
with x is attached
to the church
at Brother
Jackman's

July the 16th x Sarah Jackman of Lawrence

26 Sarah Newman

July 17th 27 Harriet Ballard

28 Jane Preston

29 Elizabeth Putnam

30 Elizabeth Jane Taylor

31 Acenith Armstrong

32 Susan Besley

June the 1st 1850
Names of Females

- 1 Mary Smith
- 2 Elizabeth Leithland
- 3 Wester Leithland
- 4 Harriet Amanda Cortes
- 5 Rebecca Anders
- 6 Lucinda Filkey
- 7 Patience B. Taylor
- 8 Abigail Dixley
- 9 Mary A Shadle
- 10 Liza Smith
- 11 Sarah Jane Armstrong
- 12 Lucinda Ballard
- 13 Saphrona J Goodhart
- 14 Mary Leithland
- 15 Mary Filkey

June the 11th 1850

- X Sarah Jackman
- X Ann Jackman
- X Susan Jackman

June the 18th 1853^{old} joined by the right hand of fellowship

17 Eleanor McIntosh

18 Leah Litherland

19 Rufina Woods

July 7th By the right hand of fellowship

20 Katharine Dyer

21 Nancy Thompson

22 Katharine Smith

x Mary Cusick

July 14th 23 Anna Snider

24 Susan Vanderhoof

x Sarah Jane Jackman

x Elizabeth Jackman all names marked

25 Lydia Ann Andrew with x is attached

to the church

at Brother

Jackman

July the 16th x Sarah Jackman of Lawrence

26 Sarah Newman

July 17th 27 Harriet Ballard

28 Jane Preston

29 Elizabeth Putnam

30 Elizabeth Jane Taylor

31 Acenith Armstrong

32 Susan Besley

June the 13th 1854 joined by the right hand of fellowship

17 Eleanor McIntosh

18 Leah Litherland

19 Rufina Woods

July 7th By the right hand of fellowship

20 Katharine Dyer

21 Nancy Thompson

22 Katharine Smith

x Mary Cusick

July 14th 23 Anna Snider

24 Susan Vanderhoof

x Sarah Jane Jackman

x Elizabeth Jackman

25 Lydia Ann Andrew

all names marked
with x is attached
to the church
at Brother
Jackman

July the 16th x Sarah Jackman of Lawrence

26 Sarah Newman

July 17th 27 Harriet Ballard

28 Jane Preston

29 Elizabeth Putnam

30 Elizabeth Jane Taylor

31 Acenith Armstrong

32 Susan Besley

33 Nancy Pool
August 12th By Confession and immersion
x Sarah Jackman senior of Lawrence
x Elizabeth Jackman of St Francis
x Mary Jackman

Received by letter Lucinda Ades

May 25th 1851) 35 ~~Rebecca~~ Tony

28th ... 36 Lois Hazeltton

37 Mary Hazeltton

38 Lucinda Hazeltton

39 Jane Filkie

40 Sarah Filkie

41 Emily Filkie

42 Mary Jane Leek

43 Sarah Ann Leek

44 Livona Wood

45 Eliza Armstrong

Wood

46 Poebc Ann Ades

47 Permela Emeline Ades

48 Amanda Pixley

C. Dec 21st 1851 Louisiana Han B

50 Jane Chaffer

33 Nancy Pool
August 12th By Confession and immersion
x Sarah Jackman senior
x Elizabeth Jackman of St Francis
x Mary Jackman

Nov 3rd 1850 Received by letter Lucinda Ades
May 25th 1851) 35 ~~Rebecca~~ Charlotte Tony
28th ... 36 Lois Hazeltan

37 Mary Hazeltan

38 Lucinda Hazeltan

39 Jane Filkie

40 Sarah Filkie

41 Emily Filkie

42 Mary Jane Lee

43 Sarah Ann Lee

44 Livona Wood

45 Eliza Armstrong

46 Poebc Ann Ades

47 Permela Emeline Ades

48 Amanda Pixley

C. De 21st 49 Louisa Hank

50 Jane Chaffer

Jan 25th 1852 by the right hand of fellowship

51 Elizabeth Smith

Aug 1st 1852 Martha A Litherland Reclaimed

53 Pheba Armstrong

54 Lucy J Price

Feb 27th 1853 Elvina Brines Died May 21, 1854

Males

1851
January
the 26th

By the right hand of fellow ship

William Thatcher

~~May 26th 1851~~

May 26th 1851

Frederick Goodhart

Levi Shadle

Gervasi Hearleton

James Ramsey

George Greenwood

Dec 21st

Daniel Sandford

Apr 25th 1852

Seneca Crowell

Aug 11th 1852

Mr Wood

David Williams

David Hearleton

George Litherland

Reclaimed

8th

Henry Mayen

22nd

Wm Dyer

reclaimed Excommunication

G. Cusick

communicated

communicated

Names of Persons belonging
to the Church of Christ at
Barrys Prairie renewed in 1853

	James Ballard	1
	James Pool	2
	Ira Keen	3
	George Litherland	4
	Joseph Wood	5
	John Buchanan	6
	John Wood	7
March 1848	Robert H Leek	8
	Levi Greathouse	9
	Nicholas Hazelton	10
	Samuel Hazelton	11
	Franklin Andres	12
	Levi Leithart	13
	Levi Shadle	14
	Cornelius Aids	15
	Levi Leithart	16
	Obed Wood	17
	William Thatcher	18

died March 31st A D 1855

died April 24th 1859

deceased

Excommunicated

Excommunicated Oct 31st 1857

Excommunicated

Sept 12:5

Excommunicated

December 27

died March 31st A G 1855

died April 27th 1859

deceased

Excommunicated

Excommunicated Oct 31st 1857

Excommunicated Sep 22:55

Excommunicated Nov 27 58

Names of Persons belonging to the
Church at Barneys prairie

William	Brown	19
Joshua	Hood	20
Samuel	Shuttle	21
Samuel	Tilkey	22
Denis	Keen	23
Fredrick	Goodhart	24
Jamies	Hazelton	25
James	Ramsay	26
George	Greenhood	27
Daniel	Shuttle	28
Samuel	Green	29
Proa	Woods	30
David	Williams	31
David	Barleton	32
George	Shuttle	33
Henry K	Mayer	34
William	Dyer	35
George	Cusick	36
Hiram	Cusick	37
Lark	Arthris	38

Names of Persons belonging to the
Church at Barneys prairie

William	Brown	19
Joshua	Wood	20
Samuel	Shuttle	21
Samuel	Filkey	22
Denis	Keen	23
Fredrick	Goodhart	24
Jamies	Hazelton	25
James	Ramsay	26
George	Greenhood	27
Daniel	Shuttle	28
Levica	Crowell	29
Ira	Wood	30
David	Williams	31
David	Hazleton	32
George	Lutherland	33
Henry R	Mayer	34
William	Dyer	35
George	Cusick	36
Hiram	Cusick	37
Lark	Arthio	38

died October 9th 1854

Excommunicated

Names of females belonging to
the Church of Christ at Barrys
Prairie renewed in 1853

Prairie renewed	Wood	1
Persylla	Wood	2
Mahala	Keen	3
Samima	Leitherland	4
Catharine	Shaddle	5
Cathrine	Shaddle	6
Barbry	Warner	7
Samima	Brown	8
Patience	Keene	9
Margret	Preston	10
Orzilda	Leek	11
Margret	Oman	12
Mary	White	13
Elizann	Newbirk	14
Elizabeth	Wood	15
Kathrine	Wood	16
Mary	Buchannan	17
Rebecca	Chappa	18
Charlata	Wood	19

Names of females belonging to
the Church of Christ at Warrington
Baptist renewed in 1853

Praiser	Wood	1
Persylla	Wood	2
Mahala	Keen	3
Samima	Leithersland	4
Catharine	Shaddle	5
Barbry	Shaddle	6
Samima	Warner	7
Patience	Brown	8
Margret	Keene	9
Orzilda	Preston	10
Margriet	Leek	11
Mary	Oman	12
Mary	White	13
Elizann	Newkirk	14
Elizabeth	Wood	15
Kathrine	Wood	16
Mary	Buchannan	17
Rebecca	Chappa	18
Charlata	Wood	19

died January 26th 1855 age 56 years

deceased

died July 7th 1855

Names Continued		
peruato	Dayle	20
Almarine	Pool	21
Agaline	Keeris	22
Glennar	Balard	23
Clarry	Hazeltou	24
Lory	Wood	25
Autin	Goodhart	26
Nancy	Smith	27
Mary	Lutherland	28
Elizabeth	Lutherland	29
Wester	Lutherland	29
Katherine	Jordan	30
Harriet	Amanda Corter	31
Rebecca	Andres	32
Lucinda	Hilkey or Morgan	33
Patience	Taylor	34
Abigale	Pixley Armstrong	35
Mary	Shaddle	36
Eliza	Smith or Rank	37
Sarygane	Armstrong	38
Lucinda	Ballard	39
Saphronia	I Goodhart	40

died May 4th 1859

died December 28th 1859

died October 16th 1857

excommunicated

Sept 55

died May 17th 1854

excommunicated

transferred to Bald Hill Church died

Names of penrills Continued

Mary	Leithland	41
Mary	Hilkey or Thatch	42
Sarah Ann	Gusick Deceased	43
Lea	Leithland or	44 Name
Mupina	Wood	45
Katharine	Dyer	46
Nancy	Thompson	47
Katharine	Smith	48
Sarah	Norman	49
Harriet	Ballard	50 or
Lore	Preston	51
Elizabeth	Putnam	52
Elizabeth Lane	Taylor own	53 Name
Acenith	Armstrong	54
Susan	Booley	55
Nancy	Pool	56
Lucinda	Hicks	57
Rebecca	Wilkinson	58
Lois	Hazelton McGuire	59
Mary	Hazelton	60
Lucinda	Hazelton	61

ed

Harney

or

Leum

7

8

9

10

11

12

13

14

15

16

17

deceased

Williamson

Names of females Continued

Jane	Hilkey	Hicks	62
Sarah	Hilkey		63
Emiley	Hilkey		64
Margyane	Leek		65
Sarahanne	Leek		66
Livona	Miller		67
Eliza	Armstrong	Wood	68
Phebaam	Aids		69
Permelia	E Aids		70
Amandia	Pixley		71 received
Lucinda	Thames		72
Jane	Chappay		73
Elizabeth	Smith	Hill	74
Martha	A	Leithland	75
Pheba	Armstrong		76
Lucy	I Price		77
Elvina	Briars		78
Eunice	Brown		79
Harriet	Leithland	Couch	80
Malitia	Hays		81

dismissed by letter
died November 25th A.D. 1856

received a letter of commendation April 22nd 1855

• Excommunicated
excommunicated

deceased

Names of Males

Wm & Preston

George W. Shadle

July 16. 1854

Sept. 7th 1855

James Andrus restored

March 2. 5

Franklin Andrus united by

Ross Shorff

N. H. Newman united by

June 10.

Joshua Buchanan united by

1855. confession and Baptism

do. do.

John W. Hill received by acknowledge

July

John Buchanan Jr united

5th = 1855

by confession and baptism

Aug 26

Marion Chaffee by confession & baptism

Aug 26

John Shorff united from Washington

Church Pennsylvania

November 25th 1855

Alexander Wells was received
by letter from Meigs Creek Church

Benjamin Antony received by

1855

the right hand of fellowship

May 24

N. Newman received by his

confession of his bad acts

Names of Males
Wm & Preston

6
July 16. 1854 George W Shadle
Sept. 7th 1855 James Andrus
March 25th Franklin Andrus restored
Ross Shorff united by
N H Newman united by
June 10th Joshua Buchanan united by
1855 confession and Baptism
do do John W. Hill received by acknowledge
July John Buchanan Jr united
5th 1855 by confession and baptism
Aug 26 Marion Chaffee by confession & baptism
Aug 26 John Shorff united from Washington
Church Pennsylvania
November 25th 1855

Alexander Wells was received
by letter from Meigs Creek Church
Benjamin Antony received by
the right hand of fellowship
May 24th 1857 F Newman received by his
confession of his bad acts

letter of May 26th 1855
(acknowledgement of his previous conduct)
was excommunicated March 22: 1856

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received a letter from this Church March 4th 1859

dismissed Sept 1859

dismissed Sept 1859

dismissed Sept 1859

excommunicated May 21st 1859

6

Names of Females
 July 16. 1854 Sary L Preston
 Sept. 3rd Catharine Smith

Lucy Hazleton
 Elizabeth Hazleton
 Nancy Armstrong
 Irena Hefarland a Handy
 Malinda Sitherland
 Lucinda Sitherland
 Emily Jane Dyer
 Matilda White received

1855 Permela Dyer Feb 25 1855
 Luda Wood took membership

April 22nd 1855
 Catharine Wood do " " " "
 June 23: 1855 Caroline ~~W~~ Williams took membership
 July 8: 55 Amy Dyer by confession and baptism
 Aug 26 Anna Oman by confession and baptism
 Aug 26 Emily Chafee by confession & baptism
 Aug 26 Elizabeth ~~Shaff~~ by confession & baptism
 Sep 26 Jane Wood took fellowship
 Oct 27 Nancy On Anthony by fellowship

Names of Females

July 16. 1854

Sept. 3. nd

Sary L Preston

Catharine Smith

Lucy Hazleton

Elizabeth Hazleton

Nancy Armstrong

Irena Aefarland a Handy

Malinda Sitherland

Lucinda Sitherland

Emily Jane Dyer " " " " " "

Matilda White received

1855

Permela Dyer Feb 25 1855

Luda Wood took membership

April 22nd 1855

Catharine Wood do " " " "

June 23. 1855 Caroline ~~W~~ Williams took membership

July 8. 55 Amy Dyer by confession and baptism

Aug 26 Anna Oman by confession and baptism

Aug 26 Emily Chafee by confession & baptism

Aug 26 Elizabeth ~~Shaff~~ by confession & baptism

Sep 26 Jane Wood took fellowship

Oct 27 Nancy In Anthony by fellowship

Excommunicated

He died December 24th 1858
a letter of recommendation April 22nd 1859

was excommunicated March 22nd 1859

February 24th 1856
Mrs Mary Shoaff united ^{with} the
Church by letter from Williamsburgh Pa
Miss Martha Shoaff united same way

July 27th 1856

Worthy Wanzel united by confession
and baptism

May 24 1857

Margaret Miller received by
the right hand of fellowship

" " Mary Bennet — — — —

July 26th 1857

Mrs Louisa Pool received by
the right hand of fellowship being
previously immersed

September 27 1857

Mrs Rachel Ramsey received
by the right hand of fellowship

December 27th 1857

Miss Mary An Beiance received
in the church by the right
hand of fellowship

February 24th 1856
Mrs Mary Shoaff united ^{with} the
Church by letter from Williamsburgh Pa
Ship Martha Shoaff united same way

July 27th 1856

Elthy Wanser united by confession
and baptism

May 24 1857

Margaret Miller received by
the right hand of fellowship
" " Mary Bennet " " " "

July 26th 1857

Mrs Louisa Pool received by
the right hand of fellowship being
previously immersed

September 27 1857

Mrs Rachel Ramsey received
by the right hand of fellowship

December 27th 1857

Ship Mary An Beiance received
in the church by the right
hand of fellowship

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Geat house

July 26th 1857
Brother Joseph Preston received
the right hand of fellowship

December 26th 1857
Brother James Ballard was
released by his request from the
office of deacon and Brother
William P. Preston was chosen
to fill his place as Deacon

June 27th 1858 Hiram Conck
received in the church

Mission Chaffee chosen
deacon of the church in
the place of Joseph Wood
deceased May 21st 1859

June 26th 1859
John W. Litherland was received
in the church

July 26th 1857
Brother Joseph Preston received
the right hand of fellowship

December 26th 1857
Brother James Ballard was
released by his request from the
office of deacon and Brother
William P. Preston was chosen
to fill his place as Deacon

June 27th 1858 Hiram Conck
received in the church

Marion Schaffler chosen
deacon of the church in
the place of Joseph West
deceased May 21st 1859

June 26th 1859
John W. Litherland was received
in the church

Females

Catherine Wood received in
the church May 23rd 1858
Lucinda Hall and

Susanna Barber
Received in the church

June 13th 1858

Transilvana Letherland
received in the church June 14.

Mrs. Lois Cunn and her
daughter Elizabeth Mrs. Cunn
received in the church June 24th

July 26th 1858

Cartha Wick received in
the Church

December 26: 1858 Mary Pool formerly of the
Baptist this day took membership
in the Christian church

April 24th 1859 Mary Buchanan
was received in the Church

May 22nd 1859 Mary Heazleton
was received in the Church

June 26th 1859

Hester Campbell was
received in the church by a
letter of commendation from
the church at Allam Edward, Co. Va.
and Mary Litchland was
received in the church by confession
and baptism

Rachael Pedigo was received in the
church by confession of her past conduct

June 26 1859 Martha Kirk was
received in the church by confession and
baptism

Jan 21st 1860 Elizabeth Jordan received
by the right hand of fellowship

January 23rd 1860

Sarah E. Bailey received by the
right hand of fellowship

June 26th 1859

6 Hester Campbell was
received in the church by a
letter of commendation from
the church at Allion Edwards Co. Va.
and Mary Litherland was
received in the church by confession
and baptism

Rachael Pedigo was received in the
church by confession of her past conduct

June 26 1859 Martha Kirkirk was
received in the church by confession and
baptism

Jan 21st 1860 Elizabeth Jordan received
by the right hand of fellowship

January 23rd 1860

Sarah E. Bailey received by the
right hand of fellowship

Commenced

March 23¹⁸⁶⁴

Rules
January 21st 1860
Daniel E. Turner

received by the right hand
of Fellowship

Feb 13. 1860 Alexander Wells received in the church
by letter from Dick Pearce

A period of 48 years

1830 Enrick Brown
Elinore Bailey
James Bulford

Aug 6 1837 Eleanor Reen
— — Rebecca Chaffee

June 21: 1840 John Buchanan
do — — Joseph Wood

do — — John Wood
do — — Elizabeth Wood
William Brown

Aug 18: 1840 Matthew Lutherland
do — — Joshua Wood
do — — Barbary Dale also Shadle

Nov 15 1840 Catharine Jordan
do — — Charlotte Wood

Dec 13: 41 Catharine Wood

May 2: 1841 Mary Hazleton

Feb 1841 Margaret Leek

March 20 Robt Leek

1830 Lemrick Beorn
 Chasene Daily
 James Bulford

July 12th 1844 Lemuna Warner
 August 15th Eliza Greenhouse
 June 27th 1845 Mary Goodheart
 June 1st 1845 Samuel Hazleton
 —————
 ————— Ira Litherland
 ————— Franklin Andrews
 —————
 ————— Lena Shadle
 ————— Mary Smith
 ————— Elizabeth Litherland
 ————— Rebecca Andrews

229

19

221

221

O. H. Wood -

RR. No. 3

Wabash Co

M4 Carmel

rem
Grove



Carmel. There were fifteen charter members. James H. Dinnel and A. B. Denham were chosen elders, and W. B. Stewart, deacon.

The first chapel was built as a union house in 1870, but in 1886 the legal title passed to the Christian congregation.

A. B. Denham, an efficient elder for twenty-six years, was recently lost by removal. James Deputy is clerk.

Barney's Prairie (Allendale).

Organized 1819, by James Pool; present membership, 140; value of property, \$1,350; Bible school began 1860; present enrollment, 110.

William Barney, with his family, left the banks of the Genesee River, in New York, in 1808. They came by raft down the Ohio River to the mouth of the Wabash. There the raft was sold and a keel-boat bought. In this they pushed upstream to Ramsey's Rapids, afterward the site of Bedell's Mill. This was eight miles up-river from the site of Mt. Carmel. His family consisted of Mr. Barney, his wife and his twelve children and three sons-in-law. (See Chap. II.) The male members of the family struck out through the forest to find a place on which to build their cabins. They reached a beautiful stretch of land, covered with grass ten feet high, and afterward known as Barney's Prairie. Shortly afterward came Mr. Barney's three sons-in-law. They were Ranson Higgins, Philo Ingram and William Aldridge.

Other settlers were then in that section and still others came afterward. Among these were Seth Gard and Gervaise Hazelton. These two men located Palmyra, two and a half miles north of the site of Mt. Carmel, near the river Wabash, Apr. 22, 1815. But Palmyra was abandoned in 1821 because of its unhealthiness. The Indians had so told the settlers, and it proved true.

This section was then in Edwards County, which was created by an act of the Territorial legislative body in 1814, and which reached north to the Canadian line.

Joseph Wood came to the settlement about 1815. Ira Keen and others came from Ohio, New York, Virginia and Kentucky—all by the rivers.

Fort Barney was built in 1811. It was northwest of Palmyra. Fort Wood was southwest and Fort Compton northeast of Palmyra. These places were from five to eight miles apart. These forts were built by placing large poles firmly in the ground, reaching up about twelve feet, the top ends hewed off to sharp points. Early settlements were made round about these forts for protection, since the Indians had murdered several families near Fort Compton.

On a woodland spot, midway between the forts, a meeting assembled on July 17, 1819, and then and there organized the Barney's Prairie Christian Church. Seth Gard was elected elder; Joseph Wood, deacon, and Jarvis Fordice, clerk. The number of charter members is not known, but they had mostly come from the East and were the most intelligent and influential people in the settlement. (See James Pool, Seth Gard and Joseph Wood in biographies.) Some of these people had been members of the Christian Denomination, known at that time as "New Lights." But when they formed the Barney's Prairie Church, they renounced the name "New Light" and decided to be known simply as Christians. This is the written record, which is confirmed by the testimony of D. H. Wood—now near seventy years of age—a grandson of Joseph Wood, the first deacon. He has been a member of this church for fifty years, and through all these years had heard that this church started on apostolic ground.

The congregation met later near Fort Barney, in a grove near the prairie. Here a stand was built and surrounded by seats made of split logs, smoothed on the flat sides. They were more substantial than comfortable. Public worship was held here when the weather permitted; otherwise, in dwellings or barns. In 1843 a chapel was built. This has been repaired and refurnished and is still in use.

This was the first church of Christ in Illinois.

of the Christian connection at
 Alan Emerson, near where the Peoria church now
 stands. Alan Emerson and Amos Willis of the Chris-
 tian Connection, William Hall an Episcopalian, Joseph
 Applegate a Baptist, William Clark a Quaker, James
 Cooper an English Baptist, and perhaps others, united
 their efforts and built the first meeting house in this
 community.

West Salem Church.—This church now worshipping
 in the town of West Salem, situated in the northeast
 part of Edwards County, was organized Aug. 15th, 1858,
 by the union of the Long Prairie congregation and the
 congregation worshipping at Bro. Farney's. The
 preaching brethren present were J. C. T. Hall, Anderson
 Wallen, a speaking Elder of the Marion congregation
 and D. F. Mounts. After some discussion the following
 preamble was adopted:

"We whose names are herewith annexed, being im-
 mersed believers in the Lord Jesus Christ, do mutually
 and voluntarily associate ourselves together in a congre-
 gational capacity to be known as the congregation of the
 Lord at West Salem, taking the Christian Scriptures as
 our only rule of faith and practice, and taking no name
 as a church name, but such as they authorize."

Albion Church.—The first meeting-house built in
 Albion was the old brick Christian Chapel, now refitted
 and occupied by Mr. Waggoner as a residence. After
 the completion of this house of worship, the Albion
 church of Christ was organized, August 4th, 1844, under
 the ministerial labor of Elder Elijah Goodwin, who was
 invited to preach here by Daniel Orange, a wealthy
 Englishman who lived on a farm three miles south of
 Albion. Mr. Orange was in Cincinnati at the famous
 Campbell and Purcell Debate, and being convinced that
 the position held by brother Campbell is the doctrine of
 Christ, he gave himself to the Lord Jesus the Christ and
 was baptized, upon a profession of his faith in Christ,
 by brother D. S. Burnett. On his return from Cin-
 cinnati brother Orange interested himself in establishing
 the church of Christ in this section, and especially in
 Albion. He was the first Elder of the church.

Chertville Church.—About thirty-two years ago the
 gospel was preached in the Curtis neighborhood by such
 Christian ministers as Moses Goodwin, Stephen Phelps,
 J. C. T. Hall, &c. The first meetings were held at the
 residence of John Curtis on the same farm where he now
 lives. The church was organized at his farm residence
 about 1854. Among the charter members were the fol-
 lowing: John Curtis, Mahala Curtis, Montgomery
 Mountz, Sarah Mountz, Hannah Curtis, B. F. Mountz,
 a young preacher living in the neighborhood, Frances
 Mountz, Mary Mountz, and Elizabeth Stafford. This
 congregation continued to meet at John Curtis' residence,
 till their number grew to 50 or 60. They often met in
 the grove, in pleasant weather, enjoying the preaching of
 Stephen Phelps, J. C. T. Hall, Wm. Curtis and Moses
 Goodwin. Many were the seasons of rejoicing in this
 temple of nature, in these earlier times.

Eliza (Waterfield) Gray. In the fall of
 Wabash Co., Illinois in the fall of
 1879. He located in Allendale, where
 he engaged as Principal of the Public
 Schools. He read medicine in Dr. A. J.
 McIntosh office, studied in Cincinnati
 and established a practice of medicine
 in Allendale in 1883. During that year
 he married Miss Belle McFarland. Both
 the doctor and his wife are members
 of the Christian Church. He of the New
 Light branch of that Christian organ-
 ization.

F. John Walser. was probably a descendant
 of George Walser who was from Bartholomew
 new county, Indiana. He had been in
 ranging service in Illinois, and he
 seem something of the country. His
 family on his arrival, consisted of his
 wife, whose maiden name was Rachel
 McKinney, and his daughters, Sarah
 Eliza. Others in the area:

1. Florence P. Walser m Wm. M.
2. Martin Walser 1st m Sarah C.
2nd m Stella Clark
3. G. C. Walser m Sarah A. Hou
4. Rachel (Whittaker) Walser m
for the 2nd time, Enoch Gre
5. Mary A. Walser m Robt. A. I

G. Gervase Hazelton married Eliza
 Aug. 26th, 1816. Gervase was one of the
 first settlers of Palmyra. The
 Palmyra was created the 22nd day
 April, 1815 by a joint act of
 Peter Keen, Gervase Hazelton,
 ton, and John Waggoner. Nichol-
 ton came from New York in 1830
 he was related to Gervase is
 Nicholas had a family of nine
 Sally, Samuel, William, Joseph
 Abbie, Lois, Arena, and Mary
 Hazelton m Anna Harness

H. Aaron Waggoner (wagner) came
 with Seth Gard. He was a sto-
 trade and proved a usefull a-
 to the colony. The book stat-
 Aaron was a nephew of Seth
 was a brother-in-law. Aaron
 Betsy "Tibba" Gard, brother
 sister of Jemima (Gard) Kee-
 Betsy and Jemima were child-
 War Patriot Gershom Gard and
 Phebe Huntington

Other resource material from the History book.

CHURCH OF CHRIST.

BY M. T. HUGHES.

The Church of Christ, sometimes known in history as the Disciples, or Christian Church, has, under the blessing of God, grown to a position of considerable influence in the United States and other countries. For nearly 65 years these disciples have been pushing the claims of the Bible and the Bible alone, and many readers of this history of Edwards county may desire to know something of the results of their labor, and their present condition and prospects. Their numerical strength in the United States is estimated at nearly 700,000, and they have a considerable membership in Canada, England and Australia. They are a missionary people, and as God gives them ability they begin to reach out toward foreign lands more fully. They now have missions in France, Sweden, Denmark, New Zealand, India and the Sandwich Islands.

Some of the Disciples of Christ have become quite prominent as authors of religious books, and they publish weeklies and other papers which rank among some of the ablest religious journals of the country. Their publications are, besides many books, about a dozen weeklies, eight monthlies, one quarterly, and a large circulation of Sunday-school literature for the children. Their colleges and universities are nearly thirty in number.

The principles of the church began to be advocated in Edwards county as early as the year 1827, by Elder Ames Willis, who was the first preacher of the Church of Christ in the county. In advance of his neighbors, he embraced the principles of the Religious Reformation of the nineteenth century, headed by Alexander Campbell, Walter Scott, B. W. Stone, et al. After a life of much usefulness, Brother Willis was called to the enjoyment of that rest which remains to the people of God, on the 5th day of January, 1840.

List of preachers now living in the county, and who spend all or a part of their time in the ministry: J. C. T. Hall, Alfred Flower (at present pastor of the church at Paris, Illinois), Caleb Edwards, Wm. Flower, E. C. Stark, J. J. Ballard and the writer.

A. Ross Shoaff was a brick mason and plasterer. He married Dorthula A. Keen, daughter of Daniel & Julydia Keen. Martha Shoaff married Albert Keen. Albert and Dorthula were first cousins. Other Shoaff's in the area were George W. who was a blacksmith and John a wagonmaker.

B. O. H. Wood was the son of Joseph Wood. He served as a church elder for fifty years. O. H. married Mary E. Milburn. Their son, C. J. Wood also served as a church elder.

C. Pearl Newsum was a great grand daughter of Seth Gard. Pearl had a son Harold Newsum. Other Newsum's in the Wabash area: T. J. Newsum came to Illinois from Gibson Co. Indiana in 1869. He was a druggist pharmacist and married Pauline W. Ewald who was German born. Moses T. Newsum was a native of Mass. and came to Illinois in 1820. Moses was a minister of the gospel.

D. Daniel Keen came from Ohio with his parents, Peter & Jemima (Gard) Keen in 1794. The family located two miles south of the present town of Allendale. Daniel was born in Hamilton County, Ohio in 1794. Daniel married in 1815 and settled in Coffee precinct. Daniel and Mary (Polly) (Compton) Keen had five sons and two daughters:

1. Oranmiel H. Keen
2. Ezra Baker Keen
3. Marshall Brown Keen
4. Dennis Keen
5. Another son
6. Jemima Keen
7. Another daughter

Mary died in 1831 and Daniel later remarried Julydia (McClain) Keen. By his second marriage he had one son, Thomas and five daughters: Mary S., Dorthula, Hannah, Sarah and Elizabeth V. Daniel's children received a limited education in the subscription schools of the pioneer days of Illinois. In those schools, held in the log school houses, the children learned to read, write and cipher under the tuition of "Yankee" by the name of Reuben Fox.

In 1812 the fort was felt to be insufficient, and all parties removed to Indiana and passed the winter in a block-house in the "Neck." In the spring of 1813 they returned, and although the Shawnees, who claimed nearly the whole of the Wabash valley, and had their towns and camps all along the river, were yet hostile, the settlers of Barney's prairie and vicinity were encouraged. William Barney was a representative man and did much by his influence and example to develop that portion of the county in which he settled. His permanent home was in the S. W. quarter of section 25, a little south-west of Friendsville, where he died. Ransom Higgins also built a fort, which bore his name. He was a man of large stature and much physical courage: he figured quite conspicuously as a miller in early times, and built a water-mill on what is popularly known as Barney's prairie creek, about the year 1813. His oldest child, Willis, was shot by one of the rangers stationed at Barney's fort, while practicing rifle-shooting. The ranger put spurs to his horse and sped away to Vincennes for a physician, but though the horse was killed by the ride, medical aid came too late.

One night, in Barney's prairie, a wolf stole quietly up behind Jere Wood, and, leaping upon him, caught him by the coat, near the shoulders, tearing it and nearly pulling him down. He turned suddenly and struck the animal with his gun, which was so injured by the act that it missed fire. The negro Dennis was also attacked by one, but succeeded in frightening it off. His cries were heard by a number of settlers. In the year 1826, the wolves assembled in large flocks and left the settlement. Their preparation and departure were heralded by a great ado, and what might seem sad lamentation at the fate to which civilization had brought them. The last black wolf in the county was killed by William Higgins, a half mile west of Friendsville, in 1829. Hezekiah Clark killed the last panther, some three miles north of the town, about 1838; it was supposed to have been one that had straggled beyond its latitude. It seems at first thought singular that rabbits were less numerous prior to 1840 than they are to-day. The fact is due to the ravages made upon rabbit-life by the foxes. An interesting locality called "Indian Arrow Point," is to be found two and a half miles east of Friendsville, on Crawfish creek. "Arrow heads of jasper," and great quantities of chips and pieces of flint, seen to show that at this place the Indians made and repaired their arrows.

XXIV. Ira Keen. Ira was born at College Hill, Hamilton County, Ohio, son of Peter and Jemima (Gard) Keen. Born in 1800 he married Eleanor Jordan in 1822. Ira in 1822 took crops to New Orleans in a Keal boat and returned in a small stern wheel steamboat. The return trip took 20 days. Eleanor Keen died in 1859 leaving the following children:

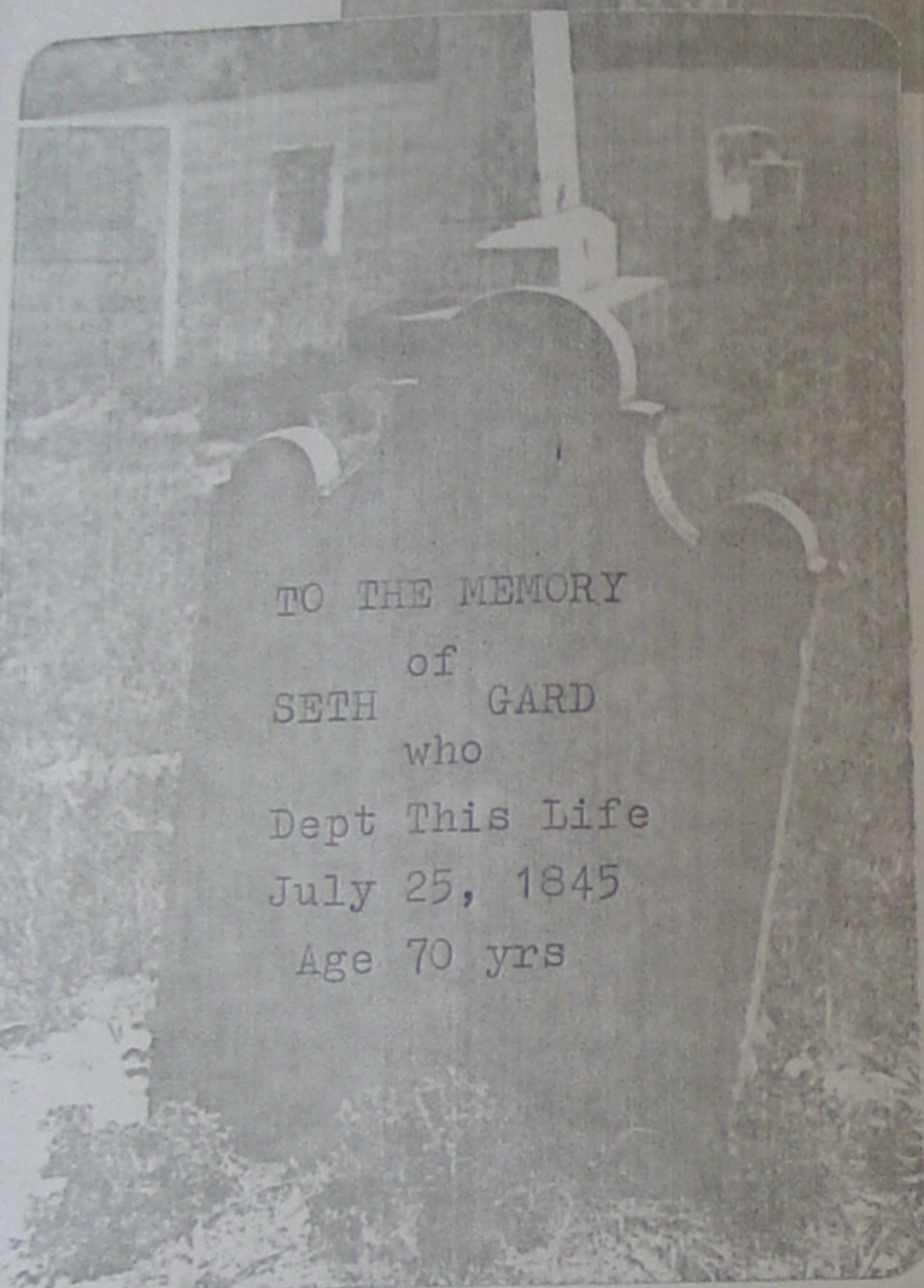
1. Charlotte Keen m Joseph Wood
 2. Oliver Keen, died young
 3. Rufina Keen m Ira Wood
 4. Albert B. Keen m Martha E. Shoar
 5. Rebecca Keen 1st m H. B. Roney
2nd m Thomas Wilkenson
 6. Child, died young
 7. Child, died unmarried
 8. Mary Keen, died young
 9. William Courter Keen 1st m Mary Catherine Goodart 2nd m Mahala (McNair Snyder)
 10. Louise Marion Keen 1st m Edward Adams 2nd m Austin D. Rutter
 11. Jordan Keen m Martha J. Harris
- Ira Keen married after Eleanor died a woman with a given name of Alice Ann who was born in 1806 & died 1873.

XXV. Priscilla Wood.

XXVI. Dennis Sayles (Sales) who was a charter member of the Coffee Creek church was a free negro who had come to Wabash County, Illinois with Levi Compton in 1803-4. Mr. Compton had set his other slaves free in Kentucky before coming to Illinois. Soon after arriving in Illinois he gave Dennis his freedom. Dennis having no family he continued to live with the Compton family. Dennis in the 1860 Illinois Census was living with Joseph Compton and family. Dennis was then 84 years old and Joseph was 50 years old. Joseph was the first white child in what is now Wabash County, thus it is believed that Dennis got his freedom before Joseph was born.



*SETH GARD STONE
MARKED
(Center of picture)



TO THE MEMORY
of
SETH GARD
who
Dept This Life
July 25, 1845
Age 70 yrs

NYE
CHAPEL
WABASH
COUNTY,
ILLINOIS



ANNA
wife of
JUSTUS GARD
died
b. 17 1855
ed 46 yrs
mos 9ds



JUSTUS GARD
died
Feb. 25, 1870
Aged
62 Years
9 mos
11 ds



FRIENDSVILLE CHRISTIAN
CHURCH

PETER KEEN'S STONE

Pennsylvania

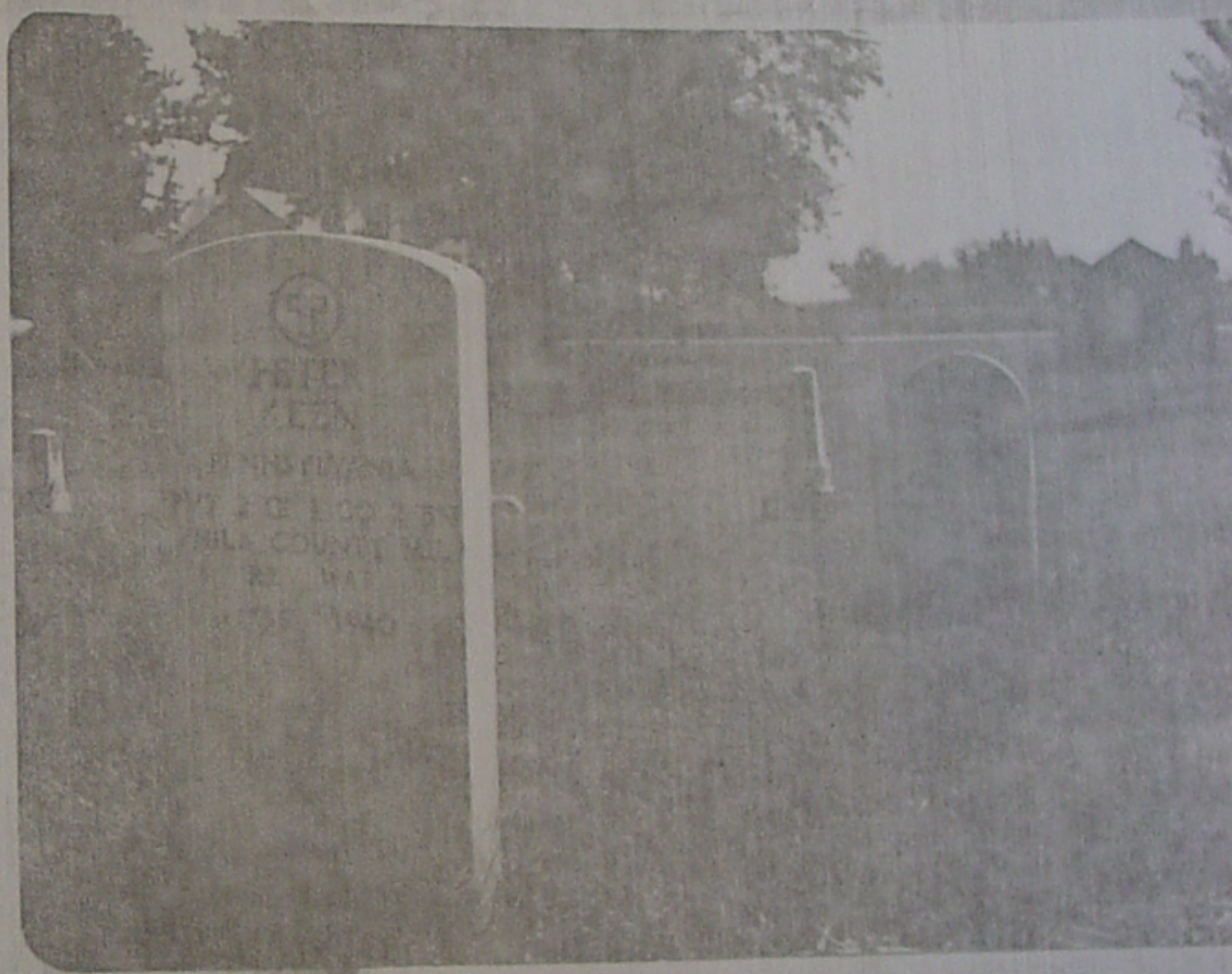
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PHILA COUNTY MIL

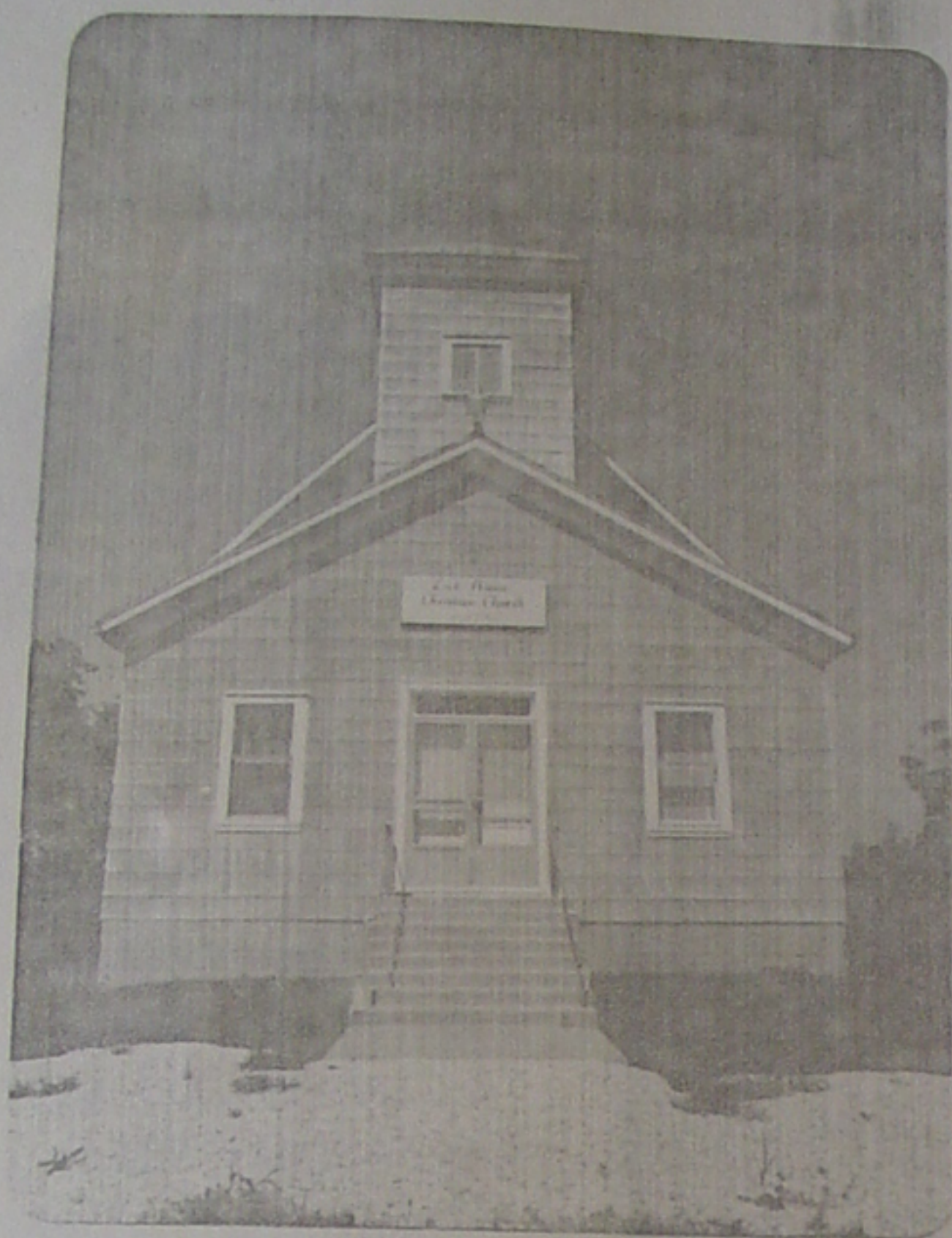
REV WAR

1735

1840



FRIENDSVILLE
CEMETERY



LICK PRAIRIE CHRISTIAN CHURCH
WABASH COUNTY, ILLINOIS



LICK
PRAIRIE
CEMETERY

The honor of making the first permanent settlement in what is now Friendsville precinct belongs to John Wood, who in the spring of 1803 came from Barren county, Kentucky, and put up a small hickory round-cabin on the northeast quarter of section 36, township 1 north, range 13 west. His cabin completed, he returned to Kentucky, and in the fall brought his family, consisting of his wife and seven children: Alexander, Jeremiah, Eli, John, Mary, Betsey and Martha. This fall he planted an apple orchard, having brought the young trees with him. From it originated the "Wood" apple, a choice variety. In the year 1810 he and his neighbors constructed Fort Wood, as a protection against the Indians. It was the first thing of its kind in that vicinity, and was occupied by the Barneys, Higgins, Ingrams and others. It consisted of an inclosure about eight or ten feet high, formed by setting halves of small hickory logs side by side in the ground. The specific inducement to the building of this as well as of Forts Barney and Higgins, was the Herriman massacre in Lawrence county about the year 1809. None of these defenses were ever attacked, the inmates sleeping securely while two of their number stood guard by night. On one occasion the sentries, Jeremiah Wood and William Barney, deserted their posts, and took the dogs that had been put out to watch, and went counter-hunting. John Wood, the only survivor of the pioneer family, lives on a part of the old place where his father, John Wood, sr., settled. Joseph Wood, a grown son of the latter, preceded his father to the county, but settled a little later on the southwest quarter of section 30, township 1 north, range 13 west, and there, after raising a family of children, died.

In the spring of 1803 William Barney, who lived in western New York, on the banks of the Genesee, sold his small possessions for live stock, which he drove to the Alleghany river and exchanged for a raft of lumber, upon which he and his family floated down to the mouth of the Wabash. He there disposed of the raft, purchased a keel boat and pushed up the stream to Ramsey's rapids, afterward the site of Bedell's mill. The male members of the family struck through the heavy forest to explore and select a spot for erecting a cabin. They reached a beautiful stretch of land, covered with grass, ten feet high, and afterward known as Barney's prairie. The Barney cabin was built shortly after the Woods, near where the Friendsville academy now stands. The family consisted of the father and mother and nine children, viz.: George, William, Richard, James, Betsey, Jane, Sarah, Clara and Ann. With Mr. Barney, or shortly after his arrival, came his three sons-in-law, Ransom Higgins, Philo Ingram and Wilbour Aldridge. In the spring of 1811 it was thought necessary to build Fort Barney. It was a large inclosure, protected by trees split and set in the ground, with the bark out, the pointed tops being about twelve feet high. It stretched from a point north of the seminary to a considerable distance south of it, and was sufficient to accommodate several hundred inmates. In one corner of the inclosure was a log house, eight feet higher than the palisades, with port-holes; a well now marks its site.

XIX. Putnam continued. Chester married Elizabeth Baird, dau of John Baird. Chester & Elizabeth Putnam had the following children:

1. Gilbert LaFayette Putnam who died during the Civil War.
2. Julia Putnam m Seth Gard
3. Edgar Newton Putname m Ellen Ayres, she died leaving one son, Noble Putnam
4. Samuel R. Putnam m Agatha E. Wienbach, one son, Karl has been born to them.

Nancy J. Putnam, daughter of Eber and Tryphosia Putnam married Henry Parmenter. Other Putnam's in the area:

1. Hayward Putnam m Caroline James
2. Marinda Putnam m J. M. Stewart
3. Patty Putnam m Joseph Ballard

XX. John Shadle. John was a farmer and carpenter who was a German, who came from Penn. in 1815. He had two sons when he arrived: Henry and John.

XXI. Therim Taylor. Benjamin Taylor came from Ohio in 1816. He brought with him as son, Therim (Theoron) and one or two daughters. There were two ministers by the name of Taylor in the area: Rev. Michel S. Taylor and Rev. William M. Taylor. History book shows that George S. Taylor married Mary Burgess and also Sarah Isabelle Kels. Other Taylor's in the area:

1. Cornelius Taylor, early pioneer
2. Edward & Jeremiah, young men from Kentucky
3. R. Taylor m Palestine Walters
4. Mrs. John Taylor was the first settler, city of Grayville in 1811. She came from White County.

XXII. Samuel, Leafy & Trifosa Putnam. Putnam material is listed under No.

XXIII. Olive & Hannah Chaffee. Other Chaffee's in the area:

1. Jarvis Dale married Francis Chaffee and also Patience Chaffee.
2. Onates Chaffee was a contractor
3. Relief Chaffee m Samuel Putman

For Elders—William Ridgeley and Robert Johnson.
For Deacons—Horace A. Woodward and John Hig-

gins.
Carrier Members.—William Clark, Horace A. and
Philip Woodward, Hiram R. and Polly Couch, William
and Ann E. Ridgeley, Joseph and Sarah Gayd, John
Higgins, Andrew Knight, Ebenezer Couch, Lydia
McMillen, Martha Jones, Sarah Russel, Nancy and
Elizabeth Lewis, Maria Courter, Sarah Bryant, Phoebe
Knight, Warren and Tamar Winders.

Elijah Goodwin was probably the first to preach the
doctrine in the vicinity, preaching in Woodward's barn
and old Uncle John Higgins' house, Moses Goodwin
sometimes accompanying him. Morris Trimble and H.
A. Haywood, the eccentric but gifted preacher, some-
times preached among them about this time. James
Pool, present at their organization, continued to be their
regular pastor until Preacher Ades came into their
midst. The most, perhaps all of the charter members of
the church, were converted under the preaching of
Goodwin and Trimble, at the old stand, on Barney's
Prairie. In addition to ministers mentioned before in
connection with other places, this church has enjoyed
the labors of F. M. Shick, W. H. Hardman, and W. N.
Kneel. Beginning with twenty-two members, located
in a village of churches in the midst of great op-
tation, they now number eighty. No more honorable or true
membership can be found anywhere.

Adam's Corner Church.—We take the following state-
ments from the records of the church. At a meeting
held at Allen R. Jackman's on the fifth Saturday and
Sunday in June, 1851, it was decided, for the conven-
ience of that portion of the Barney's Prairie church, resi-
ding in that neighborhood, that a church be established
in that vicinity.

XVI. George & Catherine Litherland.

George came to Wabash County in 1816,
bring with him three children: Will-
iam, Matthew and Mary. Other members
of this family were:

1. Elisha Litherland m Alzina McFar-
land.
2. Wm. C. Litherland m Catherina Wood
3. Wm. Litherland m Eliza Wood and
were the parents of George O.
who married Sarah J. Tite
4. Mary E. Litherland married G. W.
McFarland
5. Joshua Litherland married Louise
Broadel (Broedell)
6. Abner Litherland m Rachel A. Maho
and had a son, Logan
7. Alexander Litherland m Laura E.
Stoltz
8. Joseph Litherland
9. Harriet Litherland m L.D. Couch
10. Mary A. Litherland m Francis M.
Crosson

XVII. Charles W. and Charlotte McNair.

Charles and his brother, John came from
New York about 1815. John did not re-
main long. Charles was a farmer and
carried on a tannery and curring bus-
iness. Other McNair's in the area are
James, J. P. and Robert.

XVIII. William and Cynthia Courter. Wm.

Courter was a Christian minister and
the progenitor of the Courter family.
He came from Indiana. Other Courter's
in the county were:

1. G. E. Courter m Elizabeth Compt
2. U. L. Courter m Flora Adams
3. W. F. Courter m Mary J. Fox
4. Mary (Underwood) Courter m
Henry Thompson
5. Rachel A. Courter m Wm. McFarl
6. Maria Courter
7. William Courter, Jr.

XIX. Eber Putnam. Howard Putnam and Ha-

nah his wife were from Mass. They were
the parents of Samuel Putnam. Samuel's
wife was Relief Chaffey, they emigrat-
ed to Indiana where their eldest daugh-
ter, Tryphosia was born. They moved
on to Illinois where their eldest son
Sylvester Putnam was born. Chester
was the third of the five children.

The Colfax church will hereafter be known as the Wabash church. The house was completed in the year 1882, and dedicated by W. R. Couch on the second day in August, 1882. Here also Elder Black held some of his recent meetings in which eighty-six were added to the church. In connection with this meeting at Rochester on the Wabash in the presence of more than 1500 people, fifty-one of his converts were immersed in fifty baptisms by W. R. Couch. The church now numbers 169 members, and is in a very prosperous condition. Elder James, a very excellent preacher and successful evangelist, now located at Olney, has labored for this church with much success.

The Lick Prairie Church.—This church was first organized in the year 1830 by Elder Joseph Wasson, of the old Christian Order, in the house of Adam Baird. Elijah Goodwin and Moses also did efficient service in establishing the cause at this place. John W. Baird, Adam, Samuel and Andrew Baird, Eli Moore, Thomas and William Hill, John Steward, the Brattens, Samuel and Ellen Putnam, with their wives respectively, were among the first members of this church. Their first house of worship was a log structure, erected one-half mile north of the present site in the year 1831. They occupied this house for fourteen years, when they erected another log house one mile south of the present site. The church was very prosperous during the occupancy of these houses, peace and harmony prevailing, and great numbers being added. Early in their history a Bible class was organized, out of which grew the Sunday-school, and has continued to be a regularly organized institution to the present time. In the year 1853 their membership had outgrown their old house, and Daniel Keen, Eli Moore and Samuel Baird were chosen a building committee for the erection of a new one, which they built, 35x50 feet. This was a union house, and occupied by the Universalists one fourth of the time. Elements so conflicting were not peaceful, and after twenty-eight years of confusion, the old house becoming unfit for use, it was pulled down, and in 1881, the year of failure in crops, a neat frame 28x40 feet, was built by the disciples and called the Garfield Memorial Christian Church, and dedicated by W. R. Couch.

The church now numbers seventy-five members, and in their new house have taken on new life, and bid fair under the leadership of Albert Sapp, Peter Fisher and Nelson Woods to have at least a prosperous season.

Church of Christ.—At Lancaster, Wabash county, and State of Illinois. The following is a record of a body of believers in the Lord Jesus Christ, coming together for the purpose of forming a church to be known as the Church of Christ, of Lancaster, State and county aforesaid, on the third Lord's day in October, 1842. By mutual agreement the following named persons were chosen to act in the capacity of elders and deacons:

X. Job Pixley and wife. Job Pixley built the first house in 1818 on the present site of Friendsville. He brought his wife and three children from Cincinnati area. Children: William, Asa and Abigail who married James Andrew. The Pixley family was originally from Alleghany County, New York. Later children were Lewis and Isaac. Asa married Amanda Ingraham and had the following children: Osman, Harrison, Nancy Ann, Eliza, Asa, Jr., Pathenia, and Caspar.

XI. Philo and William Ingraham (Ingram). Philo was a son-in-law of William Barney. Philo came to Wabash County with two sons: William and Daniel. Other Ingraham's in the county:

1. Amanda Ingram married Asa Pixley
2. Anna M. Ingram m Dr. J. D. Treg
3. J. A. Ingram m Hannah M. Frair
4. Elizabeth Ingram m Robert Wood?

XII. Mrs. Ransom Higgins was a daughter of William Barney. He was from Penn.

XIII. Mrs. John Higgins was nee Julia Kerscher. She was born in Berks Co., Penn and married John Higgins, Jan. 31st, 1833. John was a very devoted member of the Christian Church. They had twelve children: Delia, Mary C., Daniel, Sarah A., Susannah, Judith, George W., Nancy, Betsy, Maria, Ellen and _____.

XIV. Mrs. William Brown. William Brown was a native of Maine. Brown Chapel was organized in 1836 at the house of William Brown. William Brown was the leader and steward. Services were held in the Brown home until 1849, when the society built a log church.

XV. Mrs. Levi Couch. Levi Couch came from Alleghany County, New York. He settled in the area of Lancaster with a family of nine children: Ebenezer, Hiram, Levi, Jr., Laura, Cynthia, Diantha, Sally, Samantha, and Betsy.

These have all preached for the Barney's Prairie church regularly, and for other of our churches in the county, and are and have been good, worthy men of God. Elder W. F. Black, the greatest living evangelist among our people, has held protracted meetings for this church in the past three years, resulting in 120 additions. In the meantime he has held three other meetings in the county at the following places, with additions as annexed: Mt. Carmel, twenty; Allendale, twenty; Keensburg, eighty-six. W. R. Couch also, the writer: "By the grace of God I am what I am," has labored in the cause in this and Johnson and Marion counties, Indiana, and my readers all know me.

Coffee Creek Church.—Daniel Keen having settled on Coffee Creek a church was organized in his house on Saturday before the fifth Sabbath in August in the year 1812, consisting of seven members, viz.: Thomas Thompson, Nancy Thompson, Daniel Keen, Polly Keen, Wm. Arnet, Eli Reed and Dennis Sayles. This church has been fairly prosperous, and from its organization has scarcely ever been without regular monthly preaching. It may as well be mentioned here that it is the custom of all our churches to meet every first day of the week for exhortation, prayer and breaking the loaf.

This church has enjoyed the teaching of Joseph Wagon, Elijah Goodwin, James Reed, William Coater, Jr., Candius Ader, James McMillen, James Hall, Alfred Flower and his sons, Erastus Lathrop and W. R. Couch. Alfred Flower is a self-made man, a fine speaker, a successful preacher, a wonderful historian and during his long life has given himself unreservedly to the cause of Christ. In this church none are more esteemed than he. Dr. Bristow also as a minister and Christian physician, an eminent worker in the Sunday school and temperance work, is worthy of personal mention. Elder Lathrop also was one of God's true noblemen, and one of our best and most deserving preachers.

Personal mention of members.—Among those who have passed on before, James Ashford, Alexander Compton and Joseph Ballard in connection with Daniel Keen will ever be remembered as standing among the pillars of the church. Among the living, Baker Keen, large-hearted and capable, has been the strong stay of the church, and its ruling elder for twenty-five years, and his house the preacher's home. Having the confidence of the people, he has been called to represent his district in the State Legislature. William Keen, now associated with Baker in the government of the church, generous to a fault and liberal. Through their efforts a neat and commodious house of worship has been erected in the pleasant village of Keensburg at a cost of \$3000.

VI. Seth and Mary (Brown) Gard. One of the most prominent settlers of 1813 or '14 was Seth Gard, who came from Ohio, and permanently located in what is now Lick Prairie precinct. The locality where he settled was known as Gard's Point and a post office was established in that name. Judge Gard was a man of great force of character and he was endowed with more than ordinary ability & judgment. He represented Edwards county in the Territorial Legislature, which position he held until the admission of the State in 1818. He was a member of the Constitutional Convention at Kaskaskia, in 1818. Seth Gard was a New Light minister. Seth Gard died July 25, 1845 and is buried in Gard Cemetery beside Nye Chapel. Children born to Seth and Mary Gard were: Susan Gard wife of Jarvis Fordyce, Ruth G. Gard wife of Eggrain Armstrong, Amelia Gard wife of Charles McMair, Benjamin Franklin Gard married Mary Bratton, the twins, Reason and Justus married Sarah Mills and Anna Oman respectively, Anna Gard married a man by the name of Eaton, Phebe Gard was the wife of Joseph A. Compton, Hiram Gard's wife was Louise H. and Joseph Gard, the youngest of the children married Sarah _____.

VII. James & Susan Fordyce. James and Jarvis seem to be the same person. He came from Indiana and married Susan Gard in 1815. James was the first clerk in the Barney Prairie church.

VIII. Joseph and Abigail Preston.

IX. Jerry Ballard and wife. Jerry is not listed in the history book, Jerry could be a nickname. Joseph Ballard came in 1822 with his wife and three children: Ira, Asiel, and Jeremiah. Mr. Ballard was a minister of the New Light persuasion. Other Ballard's in the Wabash County Area:

1. James C. Ballard m Mary Gooden
2. Quincy Ballard m Melissa Gard
3. James Ballard m Clar Barney
4. Annis Ballard m James Leed
5. Reb. (Brumfield) Ballard m Wm. L.
6. Rosaline Ballard m Harvey Br
7. Sarah Ballard m Justus Joach
8. Cynthia Ballard m. BENJ. Wis

Joseph Wood, jr., belonged to the second generation. Capable in means and natural ability, pure in heart, sweet-spirited in life—a pillar in our Zion—he fell early at his post. We mourned his loss, feeling that scarcely none could take his place. But the Lord gave us another in the person of his brother Ira, whose soul was touched with the melodies of a better life; and feeling at the same time the solemn responsibilities of the hour, he became at once an efficient ruling elder and sweet singer. For volume and melody of voice combined, as a leader in song among the hosts of Israel, Elder Ira Wood has never been excelled in Southern Illinois. His active Christian life extended through a period of about fifteen years, which was also the period of the church's greatest prosperity. Who can estimate the power of sanctified song when coupled with an earnest effort to bring the energies of the soul into submission to the will of God? Others might well be mentioned, but space will not permit. The church has a neat, commodious house of worship erected on the site of the old stand. The present membership of the Barney's Prairie Church reaches two hundred. Eld. James Pool, their first pastor, was a godly man and excellent teacher,—labored exclusively at home and other points at a great sacrifice, and at the last fell asleep in the bosom of the church, beloved and loved by all.

PERSONAL MENTION OF MINISTERS WHO HAVE LABORED FOR THE BARNEY'S PRAIRIE CHURCH.

William Courter, Sen., the earnest worker and eloquent preacher. Elijah Goodwin, the silver-tongued orator and mighty in the Scriptures,—the peer of any, perhaps equalled by none. And Moses, also, his brother. Cornelius Ades, a most exemplary man—a good reasoner, who did great good for the cause.

William Courter, Jun., a native of Wabash county. Possessing a limited education, but with a soul full of faith, he has labored unceasingly, and none has been more serviceable to the church. His appeals as an evangelist were all but irresistible, and thousands have been brought into the fold through his efforts.

Eld. James McMillen, a product also of our county, prudent, cautious and correct,—a systematic reasoner, a true man of God, reasonably successful as an evangelist, has left his impress upon the church for good. Eld. W. B. F. Treat, the eloquent preacher, the logical speaker and irresistible debater, now living in Bloomington, Ind., has also represented his district in the State Senate and Gen. Assembly. Alexander Wells, an excellent teaching preacher. Thomas M. Wiles, a very efficient and successful evangelist and teacher,—a great worker, and a favorite with many. Bro. Wm. C. Black has also labored with success, and is counted by all as one of our strong men.

SOME OF THE CHARTER MEMBERS ARE:

I. James & Angelina (Keen) Pool. James was born in Vermont, June 12, 1791 and Angelina was born in Hamilton Co., Ohio, Dec. 29, 1791. They are both buried in Friendsville, Ill. There were nine children: Lemon P., Mary S. Inhann, Orange W., Lorenzo, Elhanan, Ninian Pinion, William Horace, and Chester D.

II. Peter and Jemima (Gard) Keen. Peter was born in New Jersey, 1756 and died 1840 Wabash Co., Illinois. Jemima Gard was the daughter of Gersham and Phebe (Huntington) Gard. They were married in the Hamilton County area of Ohio, Sept. 10, 1789 by Judge John Cleves Symmes. Both are buried in Friendsville Cemetery. Peter was a Rev. War Soldier from Pennsylvania Service records. There were eight children: Angelina, Daniel, Hannah Dennis, Ira, Edwin, Shulamite and Asenath.

III. Joseph Wood, Sr. & wife, Leah. Joseph Wood was born in England. was brought to Edwards County in The family settled a few miles so east of Albion. Joseph farmed in new home area and raised a family eleven children of which six are ed: Thomas, Rebecca Rude, Henry, Martha Tribe, Joseph Albert, and mond Owen.

IV. Enoch and Daniel Greathouse. Enoch lived in West Salem and took Lois Wright as his first wife and Rachel Whittaker Walser as his 2nd wife. He came from Germany and located in Kentucky, then to Illinois in ca. 1810 with four children: Enoch, Jr., Rachel, Leah, and Isaac.

V. Jacob Shadle and wife. John Shadle German came from Pennsylvania. He brought two children, Henry and John; he was a carpenter, and was to be the only man who could raise wheat.

The principles of the Reformation were first fully introduced to the people of Wabash county in the year 1811—the first sermon being preached in the brick school-house north of Friendsville by Morris Trimble, a very fearless and talented minister of the Gospel. From the first, Elder James Pool and Elder William Courter accepted fully the issues involved; so that by the year 1836, with the help of additional visits from Eld. Trimble, almost the entire church had been carried over into the Reformation, peaceably and quietly in the spirit of the Master, for the union of the people of God upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. From this date we read in the church record that individuals as of old received the fellowship of the church upon the confession of their faith in Christ, and baptism into the name of the Father, Son and Holy Ghost.

Their first house of worship was erected one-half mile east of Friendsville, in which also schools were taught. For a great many years their meetings have been held in a beautiful grove one mile east of Friendsville, familiarly known as the Stand, where they held their meetings in the open air, in the shade of the trees in pleasant weather, at other times in the neighboring school-houses and dwelling houses, until the erection of their permanent house of worship about the year 1845. In those days, at their big meetings, when many had come from a distance, it was the custom of George Litherland, John Buchanan, and Ira Keen in particular, to give a general invitation to the whole assembly to accompany them to their homes, for food and provender, for themselves and their horses. During these times, in a two days' meeting, it was common to get away with a large hog, a dollar's worth of sugar and coffee each, and other things in proportion, at Ira Keen's. The women, sometimes so anxious and hurried in the preparation of refreshment for others, as to return to afternoon service forgetting to eat a morsel themselves.

This has been given me as an actual occurrence in the experience of the Widow Charlotte J. Wood, daughter of Ira Keen, sometimes feeding fifty and sixty people.

Among the honored members of this church, worthy of mention, Eld. Ira Keen and Aunt Nelly will ever be remembered by the public as big-hearted and hospitable souls, who fed the people and went very far towards supporting the ministry. Daniel Keen, also, intelligent, pure-minded, liberal, capable and spiritual—one of the best men it has ever been my privilege to know—was not only a member of this church in its infancy, but afterwards, also, for many years.

Joseph Ballard, the quaint old farmer-preacher, godly in spirit, seemingly everywhere present ready to lend a helping hand to the cause. William Ingraham, who by his godly walk and holy conversation—his aptness and skill in the settlement of difficulties—won for himself the sobriquet of peace-maker. "Blessed are the peacemakers, for they shall be called the children of

WILLIAM BARNEY'S FAMILY.

The family consisted of the father and mother and nine children, viz.:

1. George
2. William
3. Richard
4. James
5. Betsey (Elizabeth) m Jeremiah Ballard
6. Jane m John Compton, eldest son of Levi Compton
7. Sarah (Sally) m Joseph Robertson
8. Clara m James Ballard who were the parent's of Quincy A. Ballard
9. Ann

Shortly after Mr. Barney's advent here, his three sons-in-law moved into the settlement.

1. Ransom Higgins
2. Philo Ingraham
3. Wilbour Aldridge

WABASH COUNTY.
CHRISTIAN CHURCH.

BY REV. W. R. CROUCH.

In giving a sketch of the Christian Church in Wabash county, Ills., it will be necessary to go back to the organization of what is now known as the New Light Church,—inasmuch as their first teachers were imbued with the principles of the Reformation, having heard Walter Scott in Ohio, before coming to this county. And on this account, when the principles of the Reformation began to be fully unfolded by Morris Trimble, the members of the old order, almost without exception, accepted the teaching of the new, and there was really no division—but a continuation of the same membership, the same organization, the same discipline,—the Bible as the rule of faith and practice. Simply accepting the additional doctrine as Bible truth, that with proper heart preparation, immersion is to the penitent believer for the remission of past sins.

BARNEY'S PRAIRIE CHURCH.

The first Christian Church in Wabash county, Illinois, was organized in the year 1816, on the east bank of Crawfish creek, under the spreading branches of a white oak tree, on what is known as the Eli Wood Tract of Land. The tree is still standing and vigorous to this date. The organization was effected under the direction of Elder James Poole and William Kinkade. This was a central place between Barney's Prairie and Timber Settlement.

This also was the first church of the old Christian order in the county. There is in the possession of the church a very complete and satisfactory record of names, organization, church meetings, church discipline, etc., from the beginning to the present time. Their discipline shows a great reverence for the Word of God, and a commendable determination to square their lives by the divine rule. The Barney's Prairie Church has been the source of Christian Churches in Wabash county,—as, in the organization of almost every other, they have drawn upon her for members. Some of the charter members are: James Pool, Angelina Pool, Peter and Lemima Keen, and Daniel their son, of sainted memory, Joseph Wood, Sen. (the first deacon), and Leah his wife, Enoch and Daniel Greathouse, Jacob Shadle and wife, Seth (the first elder) and Mary Gard, James (first clerk) and Susan Fordyce, Joseph and Abigail Preston, Jerry Ballard and wife, Mrs. Barney, Job Rixley and wife, Philo and William Ingraham, Mrs. Ransom Higgins, Mr. John Higgins, Mrs. Wm. Brown, Mrs. Levi Couch, George and Catharine Litherland, Charles W. and Charlotte McNair, William and Cynthia Courter, Eber Putnam, John and Henry Shadle, Therim Taylor, Samuel, Leafy and Trifusa Putnam, Olive and Hannah Chaffee, Ira Keen and Priscilla Wood. In 1819 the record shows a membership of 71; in 1823, of 103; showing a steady and healthy growth.

Material taken from the old, "HISTORY of Edwards, Lawrence and Wabash Counties, Illinois." by Margaret R. Corbett 904 State St., Larned, Ks. 67550

The honor of making the first permanent settlement in what is now Friendsville precinct belongs to John Wood, who in the spring of 1809 came from Barren Co. Kentucky, and put up a small hickory cabin. His cabin completed, he returned to Kentucky, and in the fall brought his family, consisting of his wife and seven children: Alexander, Jeremiah, Eli, John Mary, Betsy and Martha.

The organization was effected under the direction of Elder James Pool and William Kinkade. James Pool had worked in the original 'New Light Church' in Wabash County, Illinois. James Pool came with his brother, William Pool from Hamilton County, Ohio in 1815. Other Pool's in the Wabash Co. area, probably descendants of James and William, are:

1. John Pool
2. Thomas Pool
3. Alice A. Pool Denham
4. Lelia Pool Samoniell
5. Mildren Pool McClintock

William Kinkaid was appointed a county commissioner when Wabash County was formed from Lawrence County. Elder Kinkaid and B. McCorckle conducted the first religious services among the pioneers, both belonging to the 'New Light' persuasion, now commonly known as Campbellites or Christians. William Kinkaid was a Christian minister, and was the first to preach in the old Spring Hill church. Other Kinkaid's in the area:

1. Albert Kinkaid
2. Ealsa Kinkaid Miller
3. George W. Kinkaid
4. Hugh Kinkaid
5. Samuel Kinkaid

1682.

COMBINED HISTORY
OF
EDWARDS, LAWRENCE AND WABASH
COUNTIES, ILLINOIS.

WITH ILLUSTRATIONS
DESCRIPTIVE OF THEIR SCENERY
AND
Biographical Sketches of some of their Prominent Men and Pioneers.

PUBLISHED BY
J. L. McDONOUGH & CO.,
PHILADELPHIA.

CORRESPONDING OFFICE, EDWARDSVILLE, ILL.

1883.

1912 year Book
Friendsville, IL.

Material compiled about
People Associated
with the
BARNEY PRAIRIE CHRISTIAN CHURCH
in
WABASH COUNTY, ILLINOIS
for the purpose
of
Genealogy Research

Margaret R. Corbet
904 State Street
Larned, Kans 67550
May - 1985

COMMITTEES

PROGRAM

Albert Wood
Bessie Thrapp
Clairebelle Buchanan
Jessie Price

HISTORY

Susie Wood
John Wood
Etha Risley
Nora Schrader
Sarah Wood
Nell Price

HOSTESS

Leota Shepard
Clara Howe
Beulah Litherland
Goldie Harris
Elva Frick
Jennie Couch
Etha Risley
Mildred Swatsley
Mabel Marx
Pearl Risley
Velma Cash
Brenda Cummins

PUBLICITY

Harold Newsum
Imogene Newsum
Earl Lytle
Jerry Lytle
Imogene Thrapp
Floyd Thrapp
Mildred Glenn
Charlotte Risley
Emmett Risley

GROUND

Milton Risley
Wilmer Risley
Stanley Price
Emmett Couch
Ed Frick
Hubert Price
Barney Swatsley

MEMENTO DISPLAY

Alicia Moyer
Mary Moyer
Emmett Risley

MEMBERS WHO ARE ILL:

Minnie Price
Pearl Newsum
Florist Thrapp

Litany of Dedication of James E. and Florence Beesley Moyer
Memorial Fund

AN ACT OF REMEMBERING

LEADER: "For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another." Galatians 5:13.

To the memory of good and faithful servants, James E. and Florence Beesley Moyer, who living and proclaiming the Gospel of Jesus Christ, in their great love, used their freedom, their talents and their living time, to help their fellowmen discover the good Way of Life.

RESPONSE: We dedicate this memorial fund.

FOR SERVICE TO CHRISTIAN EDUCATION

LEADER: "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free." John 8:31, 32

For the assistance of young men and women who search in truth for new revelation and freedom for their lives. May they be challenged to a deeper search for truth; may they be called to a renewed sense of discipleship; may they cherish their freedom, determining to pass it on unencumbered to future generations.

RESPONSE: To assist worthy students we dedicate this scholarship fund.

TO THE GLORY OF GOD

LEADER: "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and place it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven." Matt. 5:14, 15.

That the glory of God through His church may shine unimpaired; that the salvation of man through the life, death and renewed life of our Lord may be proclaimed; that the gospel may live more abundantly and be carried more thoroughly to all corners of the earth.

RESPONSE: We dedicate the James E. and Florence Beesley Moyer Memorial Fund.

IN UNISON: Now, Eternal God, accept us as thy servants seeking to affirm the saintliness of a faithful minister and his helpmate.

Grant us the insight that makes our tribute not merely coins with the imprint of Caesar but a tribute dedicated to the ongoing of Thy Kingdom. May thy spirit dwell in all of us richly. Thy spirit with us, may we be instruments in causing this congregation and sister congregations to reflect thy glory, seeking always the way, the truth and the light of our Lord, Jesus Christ. Amen.

0 A.M.

o. 420

o. 386

o. 363

350

P.M.

g

241

164

WORSHIP SERVICE

July 20, 1969

10:30 A.M.

Rev. Earl C. Lytle, Minister

Call To Worship

Song - Sound the Battle Cry No. 420

Prayer Hymn - Have Thine Own Way No. 386

Pastoral Prayer

Announcements

Communion Hymn - Near to the Heart of God No. 363

Lord's Supper

Solo - Miss Bonnie Hocking

Sermon - Acts 1:1-14 - This Same Jesus

Hymn - I'll Live For Him No. 350

Benediction

150th ANNIVERSARY SERVICE

1:30 P.M.

Albert Wood, Chairman of the Church Board, Presiding

Organ Prelude - Mrs. Bessie Thrapp

Song - To God Be the Glory No. 241

Scripture

Prayer

Solo - Mrs. Mary Susan Wood

Introductions and Memories

Song - The Little White Church in the Grove

Dedication of James E. and Florence Beesley Moyer

Memorial Fund - Harold K. Adams, Vice President
for Development, Eureka College

Solo - Miss Patty Frick

Address - Miss Edna Poole, Edmonton, Oklahoma

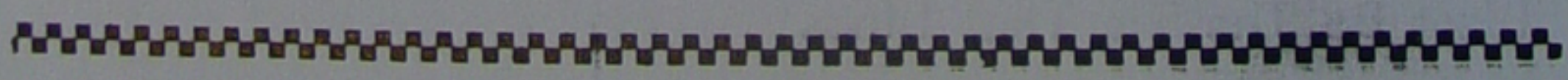
Song - The Church's One Foundation No. 164

Blest Be The Tie That Binds

Barney's Prairie
CHRISTIAN CHURCH
(Disciples of Christ)

One Hundred Fiftieth Anniversary
1819 - 1969

This program presented by Mrs. Clara Howe in Memory of
Elder Thomas Howe and Elder M. E. Glenn.



7-7-'69

Bro. Homer Cole
Pendleton,
Ind.

Dear Bro. Cole:-

Sunday July 20 we celebrate the 150th anniversary of Barney's Prairie church. We extend a very cordial invitation to all ministers that ever filled the pulpit here, along with their families.

We expect Miss Edna Poole to be on the afternoon program. She is a returned missionary, and a great granddaughter of Bro. James Poole, the first minister to preach for this church after it was organized July 17-1819. We also expect Harold Adams from Eureka to be here.

We hope this date will fit into your program so you can attend. You will be most welcome. We are expecting a great day, along with a good basket dinner at noon.

Yours very truly
Barney's Prairie church

Barney's Prairie Founded in 1819

By PHIL JEFFRIES

Barney's Prairie Christian Church, eight miles north of Mt. Carmel, Ill., is less than seven years away from a sesquicentennial celebration.

The rural church, oldest active congregation of the Illinois Disciples of Christ, was founded July 17, 1819.

A second Christian church was organized in the Tri-State just six weeks later. This one was then called Coffee Creek church, near what is now Keensburg, also in Wabash County. Chartered with seven members, the church went along for 63 years, then moved into the village of Keensburg. Today it is the Keensburg Christian Church, and the second oldest such congregation in Illinois.

Between 1820 and 1827, five more churches were started in southeastern and eastern Illinois, two of which exist today. Weathering the changes in modes of living and the shift away from the farm were Little Prairie, near Albion, and Little Grove, Edgar County, west of Terre Haute, Ind. Alan Emmerson of near Albion led the movement which was then called "the Christian Connection," and which led to the formation of a congregation in 1823. In 1837, according to George Emmerson, grandson of the above, "they merged with the present Little Prairie Christian Church."

He also noted, according to E. L. Dukes' "Yester Years in Edwards County," that in about 1827 Amos Willis, a native of Kentucky, began to preach the doctrines of Alexander Campbell and Barton Stone. He is given credit for probably being, with Alan Emmerson, one of the prime movers in the Christian movement there.

Elijah Goodwin, a prominent Hoosier minister, came to Albion in 1841, and the Albion Christian Church was organized Aug. 4 of that year.

Elder Willis also had a hand in the organization of the New Hope or Bon Pas Church, in about 1838. It was on the west bank of Bon Pas Creek, about 2½ miles north of the village of Browns.

The congregation later was absorbed by Bone Gap, Browns and Albion churches.

Sugar Creek Christian Church was organized July 13, 1843, with a neat frame church being erected some six years later.



Barney's Prairie Church as it looked prior to 1900, with separate entrances for men and women, the custom in the period after 1843.

Indiana Church Started in 1798

Disciples of Christ, commonly called Christians, have been in Indiana since the tag end of the 18th century. 6

First congregation claimed by the Disciples of Christ in Indiana, the official state association, was formed, according to its records, as the Church of Christ on Owens Creek, Knox County, Illinois Grant.

Founding date was Nov. 22, 1798.

It was constituted on the principles of the Baptist Confession since at that time there was no Christian church as we know it today.

Soon afterwards, the congregation obtained a grant of land near Silver Creek, and re-located as the Silver Creek Christian Church. Prospering for a while, the church was split in 1829, with both factions declaring to be the Silver Creek Baptist Church.

One of the two bodies endured as a Christian church, and was known thereafter as the Stoney Point Christian church.

Blue River Baptist Church, founded in 1810, south of Salem, Ind., changed in 1819 to call itself either Church of Christ or Church of God.

Moving over to Orange County, first Christian connection congregation there was formalized in 1819, with

The congregation later was absorbed by Bone Gap, Browns and Albion churches.

Sugar Creek Christian Church was organized July 13, 1843, with a neat frame church being erected some six years later.

The name was later changed to Marion Church, after the now forgotten town of Marion, in the extreme north-west corner of Edwards County.

The town itself was platted and surveyed in 1836, perhaps the worst site anyone could have picked. It never consisted of more than a few homes, a blacksmith shop and one store, and was declared legally dead in 1893.

During the 1830s, reports "The Disciples of Christ in Illinois," a pamphlet prepared for the centennial state convention in 1950, expansion of the movement resulted in a band of churches from Edgar to McDonough and from White to Pike counties. The band runs northwest from the Wabash River to the Missouri.

The Disciples started Southern Illinois College in Carbondale in 1866, turning it over to the state as a normal school three years later. The institution today, of course, is Southern Illinois University.

Salem, Ind., changed in 1819 to call itself either Church of Christ or Church of God.

Moving over to Orange County, first Christian connection congregation there was formalized in 1819, with Joseph Hostettler as organizer. Nominally Dunkard at first, the church was recognized as a Christian body by 1839.

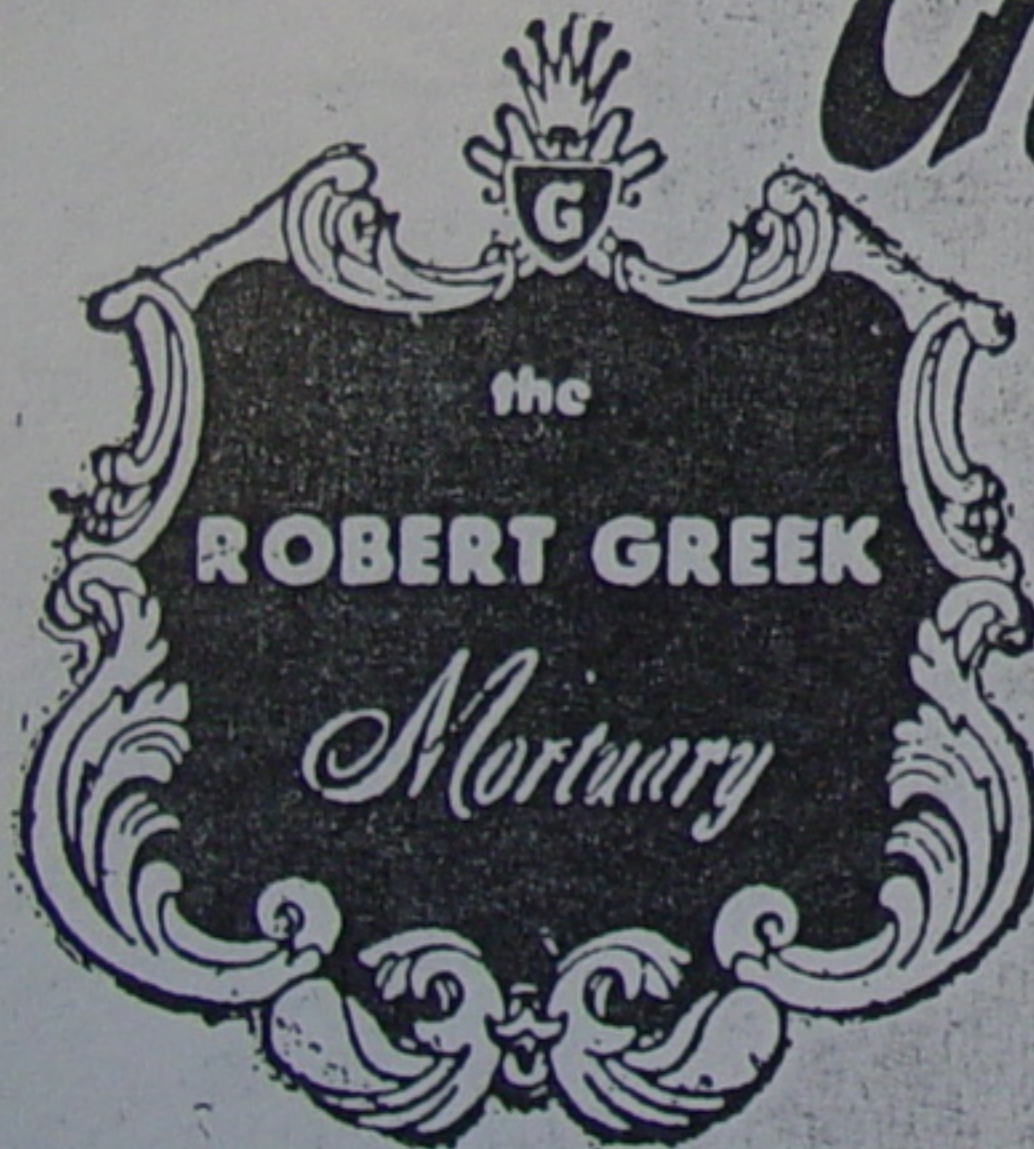
Elijah Goodwin, originally a Methodist, settled near Washington, Ind., and was ordained as a Christian circuit preacher in 1825.

He served Daviess, Posey, Gibson, Vanderburgh, Warrick, Dubois, Martin, Orange, Crawford, Lawrence, Brown, Monroe, Owen, Putnam, Vigo, and Vermillion counties in Indiana, and Edgar, Clark, Crawford, and Wabash in Illinois.

He had seven meeting places, two in Posey, one each in Gibson, Daviess, Orange, Crawford, and Lawrence County, Ill.

Mariah Creek Baptist Church, organized in 1809, mothered three Christian churches in the 1830s. They were Bruceville Christian, 1832, and Mariah Creek and Vincennes, both 1833.

IN CELEBRATING THIS



Serving Every Creed
Since 1864

*Melissa VanBuren married
my grandfather Salem Steele
in 1856*

Thanksgiving Day 1962

Catherine Steele Jones Roy

My mother TAKE TIME *Daisy Steele Jones*
TO COUNT YOUR

BLESSINGS *name
my grandmother Melissa was VanBuren
before marrying Salem Steele in
Henderson Ky in 1856*

Walnut at Second Street
Harrison 5-9066

Salem Steele of Melissa VanBuren

BARNEY PRAIRIE CHURCH MARKED 135TH BIRTHDAY

Church Near Allendale,
Ill., Had Its Begin-
nings at "Stand"

Barney's Prairie Christian church near Allendale, Ill., said to be the oldest Christian church in the state of Illinois, celebrated its 135th anniversary on July 18.

The church history, actually began on July 17, 1819, when settlers on that fertile prairie met under a huge tree—probably one of the majestic oaks that William Barney found so inspiring when he brought his wife and nine children there from New York in 1808—and made their plans of organization.

Seth Gard was chosen as elder, Joseph Wood a deacon and Jairus Fordyce was the first clerk. James Pool was the first minister. They were all men of much ability. Gard was, in 1814, a member of the Third Territorial Legislature and in 1818 he served as a member of the convention that framed the constitution of the State of Illinois.

A "stand"—a wooden platform surrounded by seats made of split logs hewed smooth on the flat sides (and undoubtedly more substantial than comfortable)—was erected in a beautiful grove. Here the little congregation worshiped when weather permitted, meeting at other times in a house and frequently in a barn, until 1843, when a frame chapel was built.

March of Progress

That little church, too, saw the march of progress. Lighted with tallow candles until 1862, the congregation then installed kerosene lamps—the first country church in Wabash county to do so. Gas lights made their appearance in 1874, when the church was remodeled. Because money was scarce, four young men of the congregation offered to haul material from Hazleton, Indiana—fording both the White and Wabash rivers to save ferry fees.

The church served its community well for many decades. And then, in 1932, the light plant exploded and the building was too badly damaged for use. Services were held in a nearby school until in 1933, when the church was rebuilt—the project including an addition to the rear of the building, a basement in which were a furnace, kitchen, stage, and Sunday school rooms, and electric lights all over the building. Expenses were paid through the "God's Acre plan" which even included a setting of eggs from which one little girl raised chickens and gave the money they brought when sold.

Always missionary in spirit, Barney's Prairie church has given J. E. Couch and W. R. Couch to the ministry and Ivalu Andrus to the mission field. Many great preachers have served the church, among them Elijah Goodwin, Morris Trimble, Ben Franklin, Zach Sweeny, W. F. Black, W. B. F. Treat and T. M. Miles, who came as evangelists. As pastors the congregation has had James Pool, William Courter, James McMillan, W. R. Couch, Lee Tinsley, C. W. Freeman, W. W. Weedon, Verner Murray, Duncan McColl, Herschel Conley and J. E. Moyer, who has been the pastor for over 25 years.

Descendants Carry On

But no name is more revered in

church history than that of Joseph Wood, the first deacon. His descendants have carried on in Christian spirit through the generations. O. H. Wood, a grandson, was an elder for 50 years and his, C. J. Wood, served as elder for 30 years. A. R. Wood, a great-grandson, is a member of the church board now; a great-granddaughter, Mrs. Nora Schrader, is president of the Women's Missionary Society; and two other great-granddaughters, Etha and Charlotte Risley, are active in the church.

The first Sunday school was organized around 1859, with Ira Wood, a son of Joseph, as first superintendent, and Ross Schoaff as secretary.

Barney's Prairie church may well be called the mother of the nine other Christian churches in Wabash county for, according to the pastor, Rev. Moyer, at least half of the charter members of each came from Barney's Prairie congregation to join the church in their own community.

These churches are: the Coffee Creek Christian church, organized in 1819 at the home of Daniel Keen and moved in 1882 to Keensburg where it became known as the Keensburg Christian church; Lancaster Christian church which was organized as Round Prairie church in 1842 by Maurice Trimble; Adams Corners Church of Christ, organized in 1851 by William Courter; Mt. Carmel Christian church, organized in 1862 by D. D. Miller; Antioch Christian church, organized in 1886 by Logan Gillespie; Allendale Christian church, organized in 1891; Belmont Christian church, organized in 1896; and Maud Christian church, which was organized in 1896 by G. W. Morrell.

Vincennes, Ind.,
Sun-Commercial
August 1, 1954

Illinois - Barney's Prairie Christian Church

MAR 1

March 9, 1970. - 1920 - Fremont D. Anderson, Ind.

- 46012 -

Dear Mrs. Usseton: Thanks for your prompt reply and kind expression of interest in my work of trying to probe into the early history of the Barney's Prairie Church. Of succeeding pages, following the five first five that I now have - are of the same pattern; - Except for the head count of members - and members deceased - not a great deal may be learned.

However as Cynthia Couch was my gt. grand mother and Jerima Keen a close relative on Mother's line of decent - and Joseph Wood - my gt. Grandfather - are recorded as having died in 1820 - and 1822 respectively - that is Couch and Keen in 1820 - and Wood - 1822. Also Mary Barney - deceased in 1820 - she was a sister to Joseph Wood, who went to the ^{area} Wabash, or - first known as Edwards County - to spy out the land on orders of his father John Wood of Barren Co. Ky. in 1808 - These pages were revealing in that respect.

You will observe that dates - presumably of the minutes of meetings are not given consecutively - indicating as having been written from memory or as communicated to the secretary - who may not have been present at the meetings.

I am enclosing \$7.50 for which send me 25 ^{pages} selected - from such records as are given up until the year 1880 - which was about the year that my Father - Eld. W. R. Couch while attend^{ing} Butler University to attain his D. D. - and residing at

Greenwood with his family - and preaching
one half time at ^{the} Greenwood Church - was
called by the old home Church at Barney to
preach there - and moved his family back to Barney
Prairie to his and Mathers farm home - $\frac{3}{4}$ mi.
South of Barney Prairie Church. - in about the year 1880.

I was born at Greenwood July 29, 1877 - and re-
member Eld. W. F. Black assisted by Eld. C. C. Car-
penter and my Father holding meetings at Barney's P.
and making our home headquarters. I was
7 or 8 yrs. old - and remember Bro. Black as
partly jolly - and a great friend of children. I remem-
ber Carpenter as tall and handsome and friendly
but in children's play with my brother - we vied
with each other as to which would "be Bro. Black!"
I remember nothing of the meetings except that
great numbers of people joined - and distinctly
remember my Father wading into the waters at
the shelving - gravelly shore of the Wabash River
at Critts Ferry and baptising many people.

The waters then of the Wabash were clear and the
banks - sandy or gravelly - now the waters are
murky, and the beaches and gravelly shores ^{are} covered
with several ^{feet of} ~~covered with~~ sediment.

Please select pages from 1880 to 1885 - to reveal
what went on at Barney's Prairie and who was clerk -
in those years. McNaughton's Tri. County ^{History} contains a 4000
word record or report on Barney's Prairie and some 12 other
Churches in Wabash Co. from about 1882 to 1885.

Thank you in advance for work of selecting pages at random
of records from 1822 - to 1885 - Such pages which report

meetings when as if certain men preached -
or held meetings - protracted or otherwise -
held in homes - school houses - even barns -
and at the "Stand" in an oak Grove one mile
east of Friendsville - donated by Ira Keen - ~~then~~
the building of the church in 1832 (I think)

The minutes should reveal some stirring
meetings held at the "Stand" - which consisted of
a rough platform on which was mounted a pulpit -
and seats set front for the people - consisting of
logs split in half - with the flat side up - and
presumably(?) splinters removed. It is a tradition
that many, many people - from far and near -
attended meetings at the "Stand". People joined at
Barney's Prairie - who went out to organize other

churches in Wabash and adjoining Counties, causing
Barney's Prairie to be called the "Mother Church"

Minutes of meetings over the years should
reveal preachers who held meetings - and members
active in church activities. I have written several
articles of heads of families - John Wood - Peter Keen, Enos
Greathouse, Levi D. Couch, ^{and} William Barney from whom
the Church, prairie and Part at Friendsville was named.
Wm Higgins - father of Cynthia - Levi's C. wife, John Higgins
brother of Wm Higgins - and Ransom Higgins son of Wm
and brother of my great Grandmother - Cynthia. Ransom was a
builder of gristmills (waterpowered) and builder of brick churches & homes.
The Couch & Higgins migration - ¹⁸¹⁶ - consists of some 27 b.

The John Wood migration from Kentucky about 30 yrs.
One of the Last Town of Palmyra - located in about
1798 as a fur traders post - developed into a town
of 1200 - and County Seat - devastated by milk
sickness and utterly deserted in 1920 - or there
about - The Peter Keen and Enos Greathouse,
Ezra Compton and Wm Joshua Jordan characters
are blended in with other articles - as are the sketches
of Wm Barney ^{Seth Goad} and Ransom Higgins.

Notably I am sort of obsessed in finishing
the several accounts or stories - and of Barneys Prairie
while I still may. (If God spares me)

The several family stories, ~~or~~ accounts and of
the Barneys Prairie Church - resemble, in a manner, the
Children of Israel's journey^{ing} into the promised land.
- Pardon me for writing at length - but I
felt that thus writing might help in selecting
the pages of the History that you have. I think
it is of interest to have the pages from 1880 to
1885 - reveal who was clerk at that period - and
what was recorded in the Barneys Prairie minutes. Of
course I have the Three County History containing my
Father's 4000 ^{word} article - but wish to confirm it with
the Barneys Prairie clerks report of meetings etc. if any.

Thanking you in advance - and for your
kindly interest expressed.

Very Sincerely, John H. Hoxch.

P.S. Again. I ask you for bearing in my writing so at length
but I felt that so writing might give you some help in
selecting information relevant to my purpose. J.H.

Kee Rodgers
7200 SW 83d St Plaza
Apt E 211
Miami, FL 33143

Dear friends,

I have enclosed a picture for you that you will certainly want to keep for your vast history. I have a question, Is the book that is being held by Orange Washington Pool the Barney's Prairie Log Book.

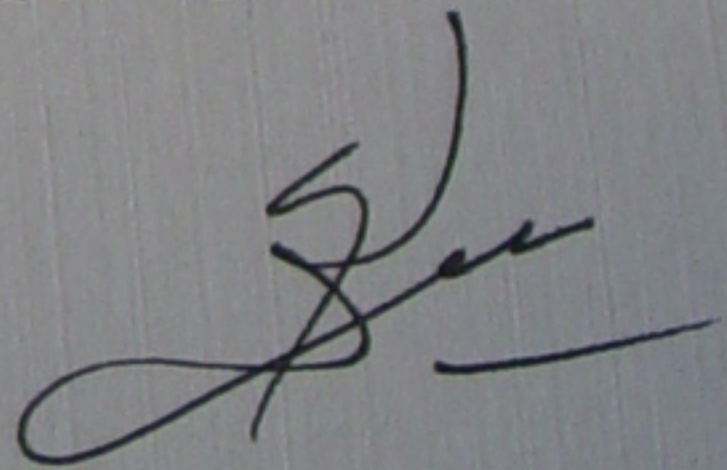
The Barney's Prairie Christian Church Log Book is in your hands dated 1819 and contains the early days of this Wabash Co, Illinois church, said to be the oldest Christian Church in Illinois and is truly existing as I attended service there some 4 yrs ago. My ancient grandfather Elder James Pool settled Wabash County, Ill in 1815 and was the founder of this church being called today "Barney's Prairie Christian Church Disciples of Christ" and is located somewhat north of Mt Carmel, Ill in northern Wabash Co.

The photo enclosed is the son of Elder James Pool being Orange Washington Pool. He was born Mar 4, 1822 in Friendsville, Wabash Co., Ill and died Feb 25, 1884 in Berryville, Illinois from fall from his layloft. He is buried with wife, Louisa M Smith at the Shilow Cemetery near Berryville.

Perhaps you cant tell but would be interested to see if comparing this photo with the Log Book mite tell us if the book he is holding is in fact the log book. I suspect it may be, me never seeing the log book which you have. It does not appear to be a bible and thus have always thought it just might be the Barney's Prairie Log Book.

Sincerely, Kee

You may keep the picture.



I most certainly will visit you sometime in the future. In the mean time, I would like to hire for pay, a person to professionally and accurately transcribe this log book. Please quote and I will pay in advance.